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RE-SEARCHING THE MEANING OF CONSULTING IN CONTINUING TEACHER EDUCATION THROUGH PHENOMENOLOGICAL AND CRITICAL INQUIRY ORIENTATIONS

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled Re-Searching the Meaning of Consulting in Continuing Teacher Education Through Phenomenological and Critical Inquiry Orientations submitted by Basil Joseph Favaro in partial fulfilment of the requirements for the degree of Doctor of Philosophy in Secondary Education.

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ABSTRACT

This study re-searches the meaning and significance of consulting in the context of continuing teacher education. Calling into question the dominant paradigm which has guided thought and action in consulting, the study probes more engagingly at a deeper level of meaning. It calls upon several new and significant developments in modern sociological theory for alternative orientations to educational research and through them explores multiple perspectives on consulting in teacher education.

Adopting a critical framework of analysis, the study initially uncovers and makes explicit root activities and hidden interests in traditional social theories within which prominent views of consulting have been embedded. The analysis brings to the surface fundamental inadequacies of these underlying social theories for a deeper understanding of preeminently meaningful, intersubjective relationships. The investigation then proceeds to re-view educational research in consulting and clarifies the need to seek out alternative ways of viewing consultant-teacher relations. The writings of selected philosophers and sociologists of phenomenological and critical orientations are introduced as a basis for reconceptualizing consultative relationships and reorienting educational research practice.

Convinced of the need to capture the experiences of consultants and teachers, the investigator leaps into an exploration of concrete situations wherein five teacher educators and educational administrators have engaged in consulting. This return to the lived-worlds of consultants and consultees reveals new insights into the fundamentally human and social dimensions of consulting which educational research studies traditionally have glossed over. Complementary phenomenological and critical inquiry orientations allow the researcher and interview participants to engage jointly in critical reflection in an attempt to illuminate the essence that grounds thought and action in consulting in education and, in the process, to unpack the deeper meaning of authentic dialogue. The investigator's re-collection of critical moments in the study represents an initial attempt to capture the sense of his co-participation in and transformation through the research project.

The study concludes with the outline of a collaborative plan for recasting a professional development program for a specific community of teachers and educational administrators. Suggestions for praxis are proposed at the level of institutional and departmental structures and, more fundamentally, at the level of the intentionalities of program planners, administrators and instructors. This plan for renewed action and reflection serves to concretize the study and to assist the research participants in their mutual search for new ways to elevate their consultative relationships with teachers.

In a summary chapter, the investigator describes the mutual interconnectedness of both theoretical and practical thrusts. Through a research procedure which attempts to display dynamically a dialectical relationship between theory and practice, the study supports a new conception of "the practical" in educational research. It encourages future educational researchers to understand more fully and to act upon research perspectives and procedures suggested by phenomenological and critical social theories, which together recognize the essentially social nature of educational research and focus inherently on the meaning and quality of human relationships in education.

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CHAPTER I

INTRODUCTION

1. THE CONTEXT OF THE STUDY

The 1974 Royal Commission Report on Education, Public Services and Provincial-Municipal Relations, known commonly as the Graham Report, expressed cogently the feeling of powerlessness among teachers across Nova Scotia in a closely supervised, highly regulated and centralized educational system. The Report described teachers as victims of an inadequate system managed by regular and continuing remote control which has been a major impediment to the achievement of genuine educational progress.

Characteristic of school systems in Nova Scotia and elsewhere are a great number and variety of restrictions placed upon teachers' freedom of decision and action, as well as extensive efforts to provide by regulation, supervision and other bureaucratic procedures, a minimum standard of school performance. Excluded from positions to exercise their own judgements, teachers generally do what they are told and implement educational plans and policies of others rather than initiate them. As a result, they become "simply cogs in a great machine" (1974, Chapter 58:14) and their responsibility ends with performing in isolation the limited tasks assigned to them. Remarkably lacking in the teaching process is any mutual support which encourages sharing of ideas and experiences. The full capacities and talents of teaching staffs are seldom brought to bear in advancing the fundamental interests of children. Furthermore, these conditions are perpetuated by the false assumption that the human interactions which are at the essence of the educational process can be decreed by the direct action and intervention of those from outside the school.

There is widespread agreement among teachers that educational administrators have not provided adequately the consultative services necessary for teachers to assume and to discharge successfully their responsibilities to children. However, their failure to do so has not been simply from a misunderstanding of administrative responsibilities. In compliance with the expectations of those in control of the school system, local and district administrators have viewed their roles primarily in terms of defining the responsibilities of teachers, deciding how they should be carried out, seeing that they are carried out, and regulating, directing and restricting teachers. As a result teachers have perceived that the important decision-making authority rests with others and have concluded that the best course of action is to implement programs, to carry out directives and to accept things as they are.

The exercise of primary authority and decision-making by administrators at local, district and provincial levels has had serious consequences, not the least of which has been a limitation of teachers' freedom to the point where their confidence in the system and in themselves has eroded. Repeatedly, the Royal Commission heard teacher presentations describing their conditions of alienation marked by frequent denials of their capacities, feelings, experiences, intentions and inner selves. As a result, the final Report stated forcefully:

> The educational bureaucracy has not only taken from the teachers an important part of their professional right, but it has also relieved them of an important part of their professional responsibility - namely, the responsibility to state their objectives, to explain what they are doing to achieve them, and to account for any failure to achieve them (Ibid, Chapter 58:22).

In acknowledgement of the importance of responsibility in personal and professional growth to maturity, a major thrust of the Commission's recommendations was to restore teachers to a fully professional status by freeing them of oppressive external regulations and controls.

Recognizing the central importance of consulting in this restoration process, the Graham Report called for the development of collegial consultative relationships within school staffs and between teachers and administrators at all levels. As the first and vital step toward ending the destructive system of management by remote control and freeing teachers to make the crucial educational decisions affecting their daily interactions with children, administrators were urged to relate in new ways with teachers. Furthermore, the Report urged that teachers be provided with increased and easily accessible opportunities for continuing education, with community co-operation and support, and with ongoing consultative assistance.

Responsibility for the renewal of consultative relationships with teachers rests in part with school administrators who have the power to initiate within their schools and school districts the mutual relationships necessary for teachers to become more fully responsible. Anticipating a necessary reorientation in their relationships with teachers, the Graham Report declared:

> Identifying, developing, liberating and applying the full potential of professional staff, acting in concert, will be the central task of principal teachers. Upon their success in this task, the overall performance of their schools will depend more than upon any other single factor (Ibid. Chapter 58:20).

In the broader context of professional development, it was implied that responsibility for the revitalization of consultative relationships with teachers must be shared collectively with those who plan, administer and instruct in continuing education programs for teachers.

Continuing Teacher Education

There is virtual unanimity as to the vital and central position of continuing teacher education in any plan for improving the quality of education. This is stated clearly in the British study Teacher Education and Training - A Report by a Committee of Enquiry Appointed by the Secretary of State for Education and Science, under the chairmanship of Lord James of Rusholme, more commonly known as the James Report. The Report declared:

> It is self-evident that pre-service education and training, together with the probationary year, can be no more than a foundation. In that initial period it is impossible to foresee, let alone to provide for, all the demands that may fall on the

> teaching profession in future, or on individual members of it during their careers (1972:6).

And again:

> ... No teacher can in a relatively short, or even in an unrealistically long period at the beginning of his career be equipped for all the responsibilities he is going to face. This familiar truth has been given a disturbingly sharper edge in a world of rapidly developing social and cultural change (Ibid.:6).

The James Report included all in-service training and education in what it referred to as the third cycle of teacher education. The Report observed:

> ... In any case, it is well to concentrate first on the needs and aspirations of the teachers now working in the schools and colleges, who for too long have suffered from inadequate opportunities to improve their knowledge and professional skill. Most important of all, it is in the third cycle that the education and training of teachers can be, and should be, at its best. It is here that both the quality of our education and the standards of the profession can be most speedily, powerfully and economically improved (Ibid.:6).

The Graham Report concurred wholeheartedly with the overriding importance of meaningful and sustained efforts in the continuing education of teachers and administrators, declaring:

> ... no other effort in the field of education should be considered of greater importance or given a higher priority (1974, Chapter 58:71).

All those involved in the development and implementation of programs in continuing teacher education have the power to transform their own consultative relationships with teachers and to provide concrete contexts wherein teachers can participate with school administrators in a mutual search for meaning. And yet, now ten years since the James Report and eight years since the Graham Report, the challenge for educational administrators and teacher educators to renew relationships with teachers has still to be met. There is considerable evidence to indicate that the general response of teachers toward past and current efforts in continuing teacher education is one of disdain or outright hostility. Few if any research studies place current efforts in continuing teacher education in a favourable light (Joyce, 1980).

A working hypothesis of this study is that the general dissatisfaction among participants in teacher education programs and the prevalent lack of teachers' confidence in the abilities of in-service personnel to enter into meaningful relationships with them can be traced to the dominance of an objectivist paradigm in continuing teacher education. Evidence of instrumentalist orientations in relationships with teachers abounds whenever conferences are held on continuing education and particularly in-service education.

A conference on continuing teacher education and certification sponsored by the Nova Scotia Teachers' Union and the Minister of Education in February, 1982, displayed clearly the level of thinking about continuing teacher education in Nova Scotia. The purpose of the conference was to provide a forum in which three groups could share precise statements of interests and aspirations in the field of teacher education - namely, the universities and colleges, the Department of Education and the professional organization. The conference was intended to guide the policy-making process in the forthcoming years on the delivery of service to teachers in the field of continuing education.

From my vantage point as a participant observer, the conference began with definitions of continuing teacher education, in-service versus pre-service education, integrated programs and graduate programs in precise, objective terms. Presentations centred on several related issues including steps necessary to ensure that teachers have a minimum certification level and eventually a degree, a balance in the distribution of graduate and undergraduate courses across the province, the provision of a doctorate of education degree as a service more appropriate to public school teachers, and the need for academic senates to approve courses at the graduate level. There was also wide support for the establishment of a provincial in-service centre to bring together various agencies; to provide materials and other resources; to clearly define teachers' needs through research, investigative studies, discussion and dialogue; to conduct sophisticated needs assessments and to suggest agencies to fulfill unmet needs. There was also a call for regional teacher involvement through consultative mechanisms developed within the newly reorganized and enlarged school districts to determine clearly defined program needs.

The view of continuing teacher education embedded in the conference deliberations appeared to be a predominantly instrumentalist one. The voices of silence were significant as there was only passing reference to personal growth, social competence, dialogue and communicative interaction and not even indirect reference to developing critical capacities in teachers and mutual consciousness-raising. Definitions were accepted as givens with no effort to make deeper meanings problematic. Not unlike other conferences, the most recent Nova Scotia conference provided considerable evidence of a marked poverty in approaches to continuing teacher education. The obvious prevalence of attempts to deal externally, forcefully and invasively with the personal and professional development of teachers pointed sharply to a dominant objectivist orientation which serves fundamentally to perpetuate institutional domination and control over communities of teachers.

The Need for the Study

There are indications of a developing crisis in teachers' confidence in the abilities of educational administrators at local, district, provincial and university levels and of program developers, instructors and coordinators in continuing teacher education to establish meaningful consultative relationships with them. The response to the crisis thusfar appears to be an increasing objectification of the ends of consulting in both administration and continuing teacher education in the hope that they can be made more susceptible to technical, rational control. The crisis, whether potential or actual, is not an isolated problem but may be viewed as an expression of a much broader institutional legitimation crisis which is rooted in the inadequacy of the dominant theories of social action (Habermas, 1975).

This study is based on a recognition of the need to reassess critically consultative relationships in education in terms of the adequacy of the dominant social theories underlying consulting theory and practice. The study calls into question the basic paradigm which has guided thought and action in consulting in an attempt to probe more penetratingly into the meaning of consulting in the context of traditional continuing teacher education programs in Nova Scotia. Guided by a belief that crisis situations provide the seed for paradigm change, an underlying purpose of this study is to contribute to a transformation in consultative relationships with teachers and an improvement in the quality of education for teachers and ultimately for children.

2. PURPOSES AND RESEARCH QUESTIONS

The major purpose of this study is to come to a deeper understanding of the essential meaning of consulting. The specific aims are fourfold:

1. To uncover the perspectives within which traditional views of consulting in education have been embedded.
2. To seek out alternative conceptualizations of the relationship between consultant and consultee.
3. To explore meanings of consulting within concrete situations wherein administrators and teacher educators attempt to serve teachers in a consultative capacity.

4. To suggest a plan for elevating consultative relationships in the context of a specific program in continuing teacher education.

In this study the term "consultant" is not restricted to those traditionally designated as "educational consultants", typically curriculum specialists at department of education levels and experts from outside the school system. Rather, "consultant" will refer to anyone who might assist and/or be called upon to assist in the personal growth and professional development of the teacher. Hence, educational administrators at local, district and provincial levels, as well as program planners, instructors and coordinators in continuing and in-service teacher education will be included generally under the designation of "consultant". "Consultee" will refer in most cases to classroom teachers, although the use of the term will not exclude administrators.

Continuing teacher education will refer broadly to all those programs, courses and activities designed to supplement and to extend the pre-service education of teachers. One aspect of continuing teacher education is in-service education which involves those activities which have for their intended purpose, preparation for programs and demands generated within a given school system.

Research Questions

The following questions provide a framework for the investigation:

1. Where are we in our thinking about consulting in education? (Chapter II, CONSULTING IN EDUCATION: THE DOMINANT PARADIGM. Part I, An Historical Perspective)
2. What are the predominant orientations in current consulting practice? (Chapter II, Part II, A Comparison of Three Current Orientations)
3. What are the prevailing orientations of educational research in consulting? (Chapter II, Part III, Educational Research in Consulting)
4. What are the perspectives within which traditional views of consulting have been embedded? (Chapter III, A CRITICAL ANALYSIS OF THE DOMINANT PARADIGM. Part I, Uncovering Deeper Meanings, Root Activities and Hidden Interests)
5. What are the perspectives within which dominant research orientations have been embedded? (Chapter III, Part II, Re-Viewing Educational Research in Consulting)
6. What alternative social theories might serve as a basis for reconceptualizing consultative relationships and reorienting educational research in consulting? (Chapter III, Part III, Exploring Alternative Social Theories)
7. What is revealed through descriptions of concrete, lived experiences of consultants and consultees about the deeper meaning of consulting? (Chapter IV,

A PHENOMENOLOGICALLY ORIENTED INVESTIGATION OF CONSULTING)

8. On the basis of a joint exploration of alternative social theories and lived experiences in consulting, how can consultative relationships be recast such that programs in continuing teacher education become more meaningful? (Chapter V, CONSULTING AS EDUCATIONAL PRAXIS: A CRITICAL PERSPECTIVE)

Each of these questions is answered within a separate chapter rather than concurrently throughout the study.

3. AN OVERVIEW OF THE THESIS

This exploration of consulting in education from multiple perspectives has a twofold theoretical and practical thrust. In the first part of the study, the dominant paradigm of consulting is described in terms of underlying structural functionalist and behaviourist social theories as uncovered in a critical analysis of literature and research. Alternative social theories represented by phenomenological and critical sociologies are then examined as a basis for reconceptualizing consultative relationships in terms of purposes, underlying interests, methodological approaches, appropriate data, root activities, criteria for evaluation and outcomes. The construction of ideal types serves to characterize the views of social relations embedded in the dominant and alternative paradigms of consulting.

In a practical thrust, interviews and group sessions with educational administrators and teacher educators are described in an attempt to engage in a deeper and fuller understanding of their lived experiences which reveal what it is like to consult and to be consulted. This dimension of the study is guided not so much by an interest in calling forth new paradigms or in developing alternative approaches, but rather by an intention to reflect on what makes it possible to say that between two people a consultative relationship exists. In recognition of a prevalent distantiation from the essential meaning of human relationships in education, the practical dimension of the study is undertaken so that the researcher and interview participants can engage jointly in critical reflection. The second thrust of the thesis describes the attempts of six research coparticipants to probe more engagingly the essence that grounds their thoughts and actions in consulting in education and to plan for recasting consultative relationships with teachers in the context of an evolving program in continuing teacher education.

A multi-dialectical approach to the thesis writing has been adopted in recognition that theoretical and practical dimensions of the study have changed over time and will continue to change. As the thesis developed from the initial proposal stage, the author's perspective changed, resulting in further thesis changes which in turn influenced the author's viewpoint and created more changes. For those taught to view a dissertation as unilineal, the inner dialectical rhythm of thinking and writing is difficult to accept. However, the dialectical process is nevertheless real, creating a situation for the continual development of the theoretical and practical dimensions of the study, the dissertation as a whole, the author and the reader.

Educational researchers have traditionally detached themselves from the substantive issue of their studies. This study, however, is grounded in a situational/interpretive orientation in which the researcher is an active participant whose actions change the nature of the research experience . Therefore, the descriptions of the practical dimension in Chapters IV and V require a personal style of writing to be faithful to the author's active participation.

Outline of Chapters

The thesis has six chapters. The first chapter has introduced the study through a brief description of the central place of consulting in education and the recent recognition of the importance of consulting in continuing teacher education in Nova Scotia. This was followed by statements of purpose and research questions, and an overview of the thesis.

Chapter II places recent thinking about consulting in an historical perspective with emphasis on writers who have notably influenced the formulation of current theory and practice. The dominant models of consulting represented prominently in the literature are presented along with a comparison of current perspectives. The chapter concludes with a summary of prominent educational research studies in consulting which point to a dominant research orientation.

In Chapter III, a critical analysis of the dominant paradigm of consulting is undertaken in three parts. Firstly, hidden perspectives embedded in social theories underlying traditional consultative relationships are made explicit, and secondly, the dominant orientation of educational research in consulting is re-viewed. The third part of the analysis involves an exploration of alternative social theories as a basis for reconceptualizing consultative relationships and reorienting educational research. The chapter concludes with the presentation of a paradigmatic framework of consulting based on an exploration of alternative theoretic orientations.

In Chapter IV, an investigation into the meaning of consulting based on a phenomenological orientation is described. The lived experiences of six administrators and teacher educators while consulting with teachers becomes the primary data for this inquiry. Included in the chapter are unique and shared reflections of project participants during the interviews and group sessions in consciousness-raising, followed by a re-collection of moments in the personal transformation of the author.

Chapter V serves to fulfill the critical dimension of the project by grounding the study in educational praxis. A specific sociocultural and historical context is described followed by recommendations for structural changes and renewed intentions to improve the quality of consultative relationships in a specific program in continuing teacher education in Nova Scotia.

Chapter VI concludes the thesis with the presentation of summary, conclusions and implications for advancing educational research and for elevating consultative relationships in other educational contexts in Nova Scotia and beyond.

CHAPTER II

CONSULTING IN EDUCATION: THE DOMINANT PARADIGM

This chapter addresses three preliminary questions: (a) Where are we in our thinking about consulting in education?, (b) What are the predominant orientations in current consulting practice?, (c) What are the prevailing orientations of educational research in consulting? In recognition of the need to place current thinking about consulting in an historical perspective, the chapter begins with a brief history of consulting in education with emphasis on those writers who have most influenced the formulation of current theory and practice. Several recent orientations and specific models represented most prominently in the literature are then presented, followed by a summary of mainstream educational research in consulting. This chapter serves as a basis for a critical analysis of the dominant paradigm of consulting presented in Chapter III.

AN HISTORICAL PERSPECTIVE

The history of consulting in education in North America has its rudimentary beginnings at the turn of the century when there were various social forces which had a profound impact on schools and which provided a context for the emergence of consultation practice. Firstly, the industrial revolution brought a massive rural to urban migration which resulted in major changes in school populations, as did a simultaneous migration of black families to the cities and an unprecedented immigration from Europe. These significant population shifts brought together children from diverse cultural backgrounds who had been uprooted from a rural-agrarian social system and placed in a more complex and rapidly evolving urban-industrial system. Secondly, in the late 1800's there was growing sentiment for universal education, especially with the increased recognition that all children could benefit from public schooling. These two major social pressures increased individual differences in school populations and aggravated enormously the stresses and strains on the schools, particularly in the major cities along the eastern American seaboard. Simultaneously, they created a climate for school reform which saw intellectuals, journalists and government officials become directly involved in the educational community.

Several important figures in American psychology began to address teachers through their writings and lectures on the relevance of academic psychology to an understanding of the teaching-learning process. By so doing they established a tradition of involvement which laid the groundwork for much of the current theory and practice of consulting in education. Prominent among these psychologists were G. Stanley Hall, who gave Saturday morning lectures to teachers in Boston in the 1880's; and William James, who delivered a series of talks on psychology to teachers, beginning in Cambridge in 1892, and which were published in 1899. James was especially sensitive to the problems of communicating psychological principles to educators, convinced that the science of psychology had little to contribute to the daily face-to-face problems of teachers. In one of his noteworthy Talks, James declared:

> ...you make a great, a very great mistake, if you think that psychology, being the science of the mind's laws, is something from which you can deduce definite programs and schemes and methods of instruction for immediate classroom use. Psychology is a science, and teaching is an art; and sciences never generate arts directly out of themselves. An intermediary inventive mind must make the application, by using its originality ([1899] 1962:3).

Referring apparently to the inventive mind of the teacher, James opened the door for the type of consulting where two inventive minds in psychology and in education could come together to translate science into art (Meyers, Parsons and Martin, 1979).

With growing recognition of the importance of social and psychological factors in the school adjustment of the child, academic psychologists began to work directly with teachers and with students having problems. Noted among these was Lightner Witmer who established in 1893 at the University of Pennsylvania a psychological clinic that focused on educational problems, in particular the clinical diagnosis and remedial instruction of exceptional children. Through summer institutes in child studies for teachers, Witmer made a major contribution toward promoting preventive measures through consultation. Particularly noteworthy about his instructional program was the anticipation of the ideals of collaborative communication with classroom teachers. Witmer's institutes were not merely offered condescendingly for teachers. Rather, classes for observation and experimentation were conducted as part of his clinical teaching and therapy program, providing a situation in which clinical psychologists and teachers participated completely in each other's training.

Along with the development of American psychology, the early history of professional social work enlightens the traditional context for current consulting practice in education. The first social workers were medical community workers who mediated between physician and poor, immigrant families. They served both liaison and preventive functions as they interpreted the physician's recommendations and helped to educate the poor regarding the causes of their health problems. By 1900 social workers had begun to serve the same functions in schools. As volunteer "visiting teachers" they brought information regarding the social circumstances of children who were having difficulties in an attempt to help teachers to better plan educational experiences for them. There was an early recognition of the importance of the teacher's attitude in the school adjustment of the child and its alteration through teacher consultation as the most immediately effective in bringing about improvement (Taft, 1923, cited in Lubove, 1965:98-99).

Social workers began to serve school consultation functions for psychologists, psychiatrists and other physicians. Although viewed as of secondary importance to the diagnostic and remedial functions, consultation was nevertheless being implemented. This early form of consulting was conceived primarily as a process of transfer of knowledge from an expert consultant to a less knowledgeable consultee. However, there was some sensitivity to the dynamics of a consultative relationship, as Lee and Kenworthy point out:

> The ability to affect attitudes depended upon the social worker's skill in establishing a satisfactory relationship with others through utilization of the 'facts and concepts of psychiatry and social science' along with an ingenious and imaginative use of a multitude of minor devices, emphases, and suggestions (In Lubove, 1965:98-99).

The Clinical Period. The years 1930-1960 have been referred to as the clinical period of consulting, during which time the medical model began to influence child guidance clinics and to turn them in a new direction. Throughout the early 1900's a main emphasis of these clinics was to serve schools indirectly through training sessions for teachers, open case conferences integrating the expertise of school personnel, and consultation with teachers and administrators about individual cases. By the late 1920's child guidance clinics changed dramatically as they became overshadowed by analytically-based remedial strategies. Mental health professionals who practiced in the schools began to focus on the individual child's abilities, achievements, and intrapsychic conflicts.

There were several factors behind the adoption by mental health professionals of more analytic, clinical approaches. Firstly, a new technology had developed which produced an extensive variety of intellectual, academic achievement and personality measures. In 1911, Goddard had introduced to America an individual intelligence test developed eleven years earlier in France by Binet. Further revised by Terman in 1916, this instrument required specialized training to administer and to interpret its findings. These scales gave primary impetus to a testing movement which established for mental health professionals a permanent place in the schools. Psychologists and guidance personnel began to use this technology for purposes of class placement, understanding deviant behaviour and career planning. A second factor was the profound influence of Freudian thought on American education in publicizing the effects of the emotional, intrapsychic life of the child. Therapeutic techniques used by psychoanalysts were adopted by mental health professionals whose work with school children became much more diagnostic.

The impact of the development of a standardized, technicized language was considerable. It was literally a case of mental health professionals in clinics and schools speaking a different language from classroom teachers. Moreover, as educators began to understand the new language they found the diagnostic labels impractical and interpretive concepts of psychoanalysis repugnant. These new developments severed past consultative relationships and rendered almost impossible the establishment of communicative interaction between mental health consultants and teachers. Consultation with teachers declined rapidly as the content of the communication between the clinics and the schools became less and less relevant to the teaching experience.

The clinical model of consulting flourished throughout the 1940's. During World War II, clinical psychology had played an important role in the diagnosis and treatment of war casualties, resulting in the refinement and formalization of clinical techniques and the emergence of clinical psychology as the leader in applied psychology. Subsequently, for the next decade, there was an almost total commitment to the medical model of mental health consultation in the schools. School psychologists, counsellors and social workers emulated clinical psychologists in their emphasis on abnormality, one-to-one therapeutic interventions and a disease model for psychological problems.

The clinical approach dominated school consultation practice until the late 1950's and early 1960's when serious questions began to be raised by psychotherapists using conceptual models based on learning theory (Ullman and Krasner, 1969). This resulted in the gradual decline of the clinical model of school consultation in the mental health profession. The clinical model had been problematic for mental health practitioners in the schools because the basic intervention was not education and did not involve the school directly. The clinical view of child abnormalities was in terms of parental origin requiring treatment in specialized psychotherapy clinics. However, when learning theorists and other non-medical therapists began to view children's abnormal behaviour as a result of faulty learning, there was a refocus of attention on the school. The clinical model of mental health consultation was replaced gradually with a community model which emphasized prevention rather than therapy and indirect rather than direct service. However, the influence of the clinical orientation continued well into the 1960's especially in supervisory consultative relationships in education.

THREE CURRENT ORIENTATIONS

The late 1950's and early 1960's witnessed a strong trend toward teacher consultation, not only in the mental health field but also in guidance and counselling. Faced with increasing criticism from school administrators that psychologists had failed to communicate with school personnel because of poor human relations skills and little or no understanding of practical classroom problems (Fein, 1974), the mental health profession recommended that school psychologists be trained at the doctoral level to help teachers plan curricula and to help change attitudes of teachers, parents and the community. Also, by the mid 1960's consultation became identified as one of the major areas of service for school guidance counsellors. Throughout this period specialized writing on consulting began to appear with the major influences on consultation practice coming from disciplines outside of education, particularly community psychiatry and organizational development. Three orientations emerged as most prominent in the literature, each representing different development backgrounds and theoretical viewpoints. These were the mental health, organizational development and behaviourist orientations.

A Mental Health Orientation. In the early 1960's a mental health orientation emerged from an increasing emphasis in clinical psychology upon prevention rather than treatment of mental illness. With the recognition that prevention through early identification and improvement of the social and emotional milieu was potentially more effective than treatment, the school became an important focus of community mental health efforts. This led to the increasing popularity of the mental health orientation to consulting in education (Newman, 1967; Caplan, 1970; Beisser and Green, 1972), which is today the most dominant of the three orientations. The underlying psychological theory of the community mental health orientation is Freudian personality theory and, more particularly, psychodynamic formulations of personality.

Among the most influential writers on consulting is Caplan (1964, 1970), who is still prominent as a community psychiatrist and mental health consultant. In 1954 Caplan began an intensive study of the consulting process with nurses in conjunction with his work at the Harvard School of Public Health. His major work on the subject, The Theory and Practice of Mental Health Consultation (1970), represented a significant departure from traditional approaches to consulting in his description of consulting as a non-hierarchical, coordinate relationship between two professionals. Rejecting the consultant-as-expert model which had characterized most consultative relationships of psychiatrists and psychologists with school personnel, Caplan's approach recognized for the first time consultation as communication between two experts. Furthermore, he categorized consulting into four types:

1. Client-centred case consultation, in which the primary goal of the consultant is to diagnose the client accurately and give the consultee a remedial prescription.
2. Program-centred administrative consultation, in which the consultant assesses a given program and recommends a plan to resolve the difficulties. A secondary goal in both these types of consultation is the education of the consultee to prepare him to deal better with similar problems in the future.
3. Consultee-centred case consultation, in which the consultant's primary aim is to improve the consultee's functioning by identifying his problem in handling a specific client.
4. Consultee-centred administrative consultation, in which the consultant helps the consultee to master problems in the planning and maintenance of programs and the management of operations.

Caplan's schema laid the foundations for much of the current thinking about the consulting process in education.

An Organizational Development Orientation. A movement known as organizational development (Schein, 1969; Schmuck and Miles, 1971; Lippitt and Lippitt, 1978) has exerted a strong influence on currently popular consulting methodologies. Emerging from the experimental work in group dynamics of Kurt Lewin at the Massachusetts Institute of Technology in the late 1940's and 1950's, organizational development came to be identified in the 1960's as a distinct set of techniques based upon the application of behavioural science knowledge to the problems of organization. Closely related to industrial psychology in terms of goals and strategies, the organizational development orientation began to influence consulting in educational contexts with the suggestions that school administrators and specialists should contribute more to educational innovation and reform (Trow, 1969; Lambert, 1973) and with the literature on improving organizational climates so that change could evolve (Schmuck and Miles, 1971).

The first long-term organizational development project in education was conducted by Miles in two eastern school districts in the early 1960's. This was a three year intervention scheme applying data feedback, problem-solving techniques and process skills to consulting with work teams. In 1965, a massive inter-university project known as COPED (Cooperative Project for Educational Development) based at the National Training Laboratories of the Massachusetts Institute of Technology contributed greatly to the application of organizational development theory to school settings. Among the project's key strategies used in twenty-three New England school districts were in-service education in problem-solving and action research, process consultation with groups of teachers and administrators, and training of change agents within schools.

The organizational development movement expanded existing theory and practice to include group consultation interventions, in the belief that the only way to produce meaningful change was to intervene with the organization as a whole and to focus on the interactions of subgroups making up the system. With the application of organizational development theory to education came the realization of the need for group process consultation with the support systems of an organization to ensure that individual consultation would not be thwarted by organizational pressures. While the organizational development movement provided techniques that could be used in school settings and also placed individual consultation in a broader perspective, it was not intended specifically for schools, nor has it developed techniques appropriate for working with individual teachers.

A Behaviourist Orientation. A behaviourist orientation to consulting arose from the theories of Watson and Skinner and, more recently, the social learning theory of Bandura, Walters and others. This orientation assumed increasing importance in consulting in education as an alternative means of intervening with individual cases. In the formal models of consulting of Bergan and Caldwell (1967) and Bersoff and Greiger (1971), the emphasis on traditional behaviourist theory is apparent. Several views and practices of consulting stemming from behaviourist social theory are described in the next section.

A COMPARISON OF THREE ORIENTATIONS

The three predominant orientations to consulting agree on essential points of definition but differ significantly not only in underlying theory but also in preferred cases, typical problems, goals, intervention methods, ideal consultant-consultee relations, and criteria for evaluating outcomes. Moreover, each orientation has inherent weaknesses and vulnerabilities. The following is a comparative overview of the three orientations.

Definitions and Views of Consultant-Consultee Relations. The three orientations accept the view of consulting as an indirect service to a client, although some mental health models (Caplan, 1970; Meyers, 1973) specify client-centred consulting as one level or type and make the indirect service distinction at times ambiguous. Furthermore, the term "change agent" appears in the literature on the three orientations. From an organizational development viewpoint, the consultant is a change agent who applies social psychological principles of group dynamics to an organization so that it becomes more adaptive, flexible and self-renewing. More specifically, an organizational development consultant brings together people from different levels of an organization and gives them open and honest feedback regarding their behaviour in groups so as to improve on the job communication. However, only from the behaviourist viewpoint is the consultee described as the change agent rather than the consultant. In all three the ideal consultative relationship is presented in terms of a voluntary, collegial and egalitarian relationship. There is an implicit assumption that the consultant is an expert but also recognition that the consultee should be able to give direction by way of accepting, modifying or even rejecting any suggestions. Moreover, the three orientations acknowledge the importance of understanding and respecting the educational process and the school system. The mental health and organizational development views are concerned especially with the problem of entry and suggest that the consultant be external to the system and enter on invitation from those within the system. The behaviourist view assumes, on the other hand, that the consultant is within the system and applies the consultation process in response to teacher referrals.

Goals of Consulting and Preferred Cases. From a mental health viewpoint the major goal of consulting is to help the consultee to gain more insight into emotional development and personality dynamics. An underlying assumption is that increased affective understanding of the consultee will lead to a better emotional adjustment and in turn to a healthier climate for clients. The preferred cases of the mental health orientation to consulting education are those dealing with teacher difficulties or shortcomings in affective relationships with children (Caplan, 1970).

The main goal from the organizational development viewpoint is to improve the functioning of the school system so that the organization can mobilize resources in order to make necessary changes to solve the system's problems. The ultimate goal of organizational development consulting is to establish a mechanism for self-perpetuating change through participatory decision-making, open communication and concensus of goals, roles and priorities. These are necessary prerequisites for the organization to function more effectively and responsively. Preferred cases in education for this orientation to consulting are conflict situations such as teachers revolting against the administration.

A behaviourist orientation to consulting in education has a more specific focus. The primary goal is to help the teacher to introduce specific changes in the classroom environment as a means of improving a child's learning problems which are defined in behavioural terms. Typical cases involve adjustment problems such as shyness and aggression and learning problems such as the inability to recognize letters and difficulties in computation.

Intervention Methods. The methods of consultative intervention among the three orientations vary considerably. In the mental health orientation, the major intervention strategy is to help teachers personally to become more sensitive to, and to better understand their feelings and those of others. Applying the clinical insight of the psychotherapist, the mental health consultant attempts to establish a nonthreatening atmosphere conducive to the expression, analysis and evaluation of personal feelings and concerns about children and the application of psychotherapeutic principles and mental health concepts to these concerns and feelings. The consultant may intervene through a one-to-one discussion, a group meeting in which common problems are discussed with teachers, or in a lecture/workshop format (Caplan, 1970; Beisser and Green, 1972; Spielberger, 1974).

In an organizational development approach to consulting, intervention techniques involve a variety of group exercises to develop skills in improving communication, negotiating goals, identifying and resolving conflicts and conducting productive meetings. The consultant serves as a catalyst or facilitator in translating these skills into action plans for solving problems and making decisions. From an organizational development viewpoint, the consultant avoids partisan participation or being drawn into the role of the expert with a ready-made solution.

Intervention in behaviourist consultation proceeds in a series of steps involving a definition of the problem in behavioural terms, the collection of baseline data, specific consultant intervention, further data collection and evaluation of outcomes. The consultant typically interviews the teacher and together they define a target behaviour. The intervention strategy involves some change in the environment which is usually suggested by the consultant and agreed upon by the teacher.

Evaluation of Outcomes. The three orientations agree that the long-term criterion for successful consulting is increased teacher competency in dealing with similar problems in the future. Longer range outcomes include the increased ability to apply mental health concepts in future cases, greater competence in functioning within the organization and greater ability to apply social learning principles to individual cases. There is greater diversity of evaluation criteria for direct, short-term outcomes. In mental health consulting, the criteria involve subjective self-report or unstructured consultant observations while in organizational development approaches, observational techniques are more structured. In behaviourist approaches, evaluations are presumably objective measures of pre and post intervention behaviours.

In reviewing various orientations to consulting, Reschly (1976) identified inherent weaknesses from the point of view of school psychology. In a mental health orientation, there is an unlikelihood of generalization from increased teacher understanding of mental health concepts and of personality dynamics to behaviour change in other situations. Likewise, in an organizational development orientation there is also the uncertainty of generalizing from enhanced interpersonal relationships and organizational processes to improved school experiences for children. Reschly considered the greatest weakness of the behaviourist approach to be the question of worthiness and appropriateness of the change in behaviour produced. While each of these criticisms has some validity, what is more remarkable is the fact that they gloss over fundamental inadequacies of the social theories underlying the three dominant orientations. These are addressed explicitly in the next chapter.

THE DOMINANT PARADIGM

The concept of paradigm can be useful in thinking about traditional conceptualizations of consultant-teacher relationships. A paradigm is a framework of thought (from the Greek "paradigma" or "pattern"); a matrix of beliefs, patterns of conduct, and bodies of knowledge which interact to give shape and definition to human relationships. In the context of this study, paradigm is a scheme for understanding and explaining certain aspects of reality (Kuhn, 1970). The concept of paradigm also suggests an act of affiliation with a community of scholars, involving both affective and cognitive dimensions. As individuals participate in a research community, their view of the world becomes part of how they see, feel, think and talk about events studied (Kuhn, 1970; Popkewitz et al., 1979). This point will be explored further in Chapter III where the dominant paradigm of educational research in consulting will be critically examined.

It can be argued that a particular paradigm has dominated consulting theory and practice, thereby limiting an understanding of the essential meaning of consulting. According to Kuhn (1962), consulting theory was in a pre-paradigmatic stage because there was no single dominant theoretical position which conceptualized the consulting process. Still today there are a variety of conceptual viewpoints, each focusing on different aspects of consulting. However, there has emerged a dominant stance, the nature of which would indicate that consulting has advanced to but not beyond an initial paradigm stage.

Current Models of Consulting

There are four popular models of consulting in education: a diffusion model, an attitudinal change model, a transactional analysis model, and a humanistic psychology model. No one of these is considered more encompassing than the others. The following is a brief description of each model and a summary of their common elements.

A Diffusion Model.

This model emerged from research into the communication of innovations to, and adoption by, members of social systems (Rogers and Shoemaker, 1971). The focus of this model is on the consultant as a change agent whose role is to hasten the diffusion of knowledge to school personnel. The consultant is a bridge between two systems, one that produces knowledge and seeks to create change by disseminating it and the other whose function can be enhanced by using this knowledge. Each system represents a unique culture with different languages, values and goals. The consultant, with his superior understanding of both cultural systems, presents new information, a new perspective and an innovative application of available information.

The diffusion model conceptualizes the consultant as an expert who has superior knowledge and advanced understanding, and the consultee as one who receives this knowledge or becomes convinced of its utility and adopts the innovation into the system. Good consulting is viewed in terms of applying three essential principles and generalizations which have emerged from research: (1) Interventions that are compatible with the teacher's or school's cultural beliefs are the most widely adopted. (2) The successful consultant thinks in terms of the teacher's or school's frame of reference rather than his own psychological framework. (3) The consultant should focus his energies on the opinion leaders in the school, that is, those identified as the key change agents.

An Attitudinal Change Model. This model emerged from social psychological research into the impact of forms of power on social change (French and Raven, 1959). The focus on this model is on the consultant's use of expert power to affect the attitudes, perceptions and behaviour of the consultee. Consulting is viewed as persuasion, based upon the consultant's understanding of the types of persuasion that are most likely to bring positive results and the conditions under which these types are most effective.

The attitudinal change model conceptualizes the consultant as an expert who, unlike the consultee, has knowledge in specific content areas. As well, he has referent power which accrues to him when the consultee identifies that he manifests feelings, attitudes and behaviours similar to his own. Good consulting is viewed in terms of the consultant's expertise and the consultee's perception of him, and is dependent therefore upon the consultant's balance of expert and referent power. This model encourages the consultant to downplay his role as a professional expert and to increase his identification with the consultee through informal interchanges and techniques.

A Transactional Analysis Model. This model of consulting is derived from psychotherapy and the personality theory of Berne (1954, 1964). Berne viewed human interaction as the transaction of two ego states - that of one speaker who provides a stimulus and another who provides a response. Furthermore, any analysis of these transactions requires the identification of the ego states of the speaker, of which there are three - Parent, Child and Adult.

The transactional analysis model views the consulting process as a problem-solving relationship involving the use of data and predictions about reality. Consulting is more effective when the verbal interactions between consultant and consultee are adult-adult transactions since the adult ego state is essentially a computer which processes data and computes the probabilities that are essential for the proper observation and prediction of reality. Good consulting is dependent upon the consultant's ability to gain control of his behaviour and to use the ego state that is most facilitative to the process of the social exchange.

A Humanistic Psychology Model. An integration of several models derived from the counselling psychology of Rogers (1951, 1957, 1961, 1967, 1969) comprises a fourth dominant framework for describing current consulting practice. Rogers suggested several necessary conditions for successful counselling. Operational definitions of these core conditions were developed by Carkhuff and his associates (1964, 1967, 1969) along with assessment scales and a developmental theory for the counselling process which was in turn elaborated by Egan (1975).

The derivative models of Rogerian counselling view consulting as a helping process characterized by three necessary conditions:

1. genuineness, which is characteristic of a direct personal encounter in which the consultant is free to be himself, that is, to act without defensiveness and without retreating into the facade of his professional role;
2. nonpossessive warmth, in which the consultant has unconditional acceptance of the experiences of the consultee, cares for him as another professional with human potential, and values him as a person;
3. accurate empathy, which involves the consultant's ability to know what the consultee means, to be sensitive to his feelings, and to communicate this understanding to him.

According to this developmental model, these three process skills must be used by the consultant during the first helping stage which is directed toward facilitating self-exploration on the part of the consultee. In the second stage, the consultant challenges discrepancies and distortions in what the consultee says or does, thereby uncovering contradictions and inconsistencies in the consultee's attitudes. The third stage, which is directed toward facilitating action, calls for the consultant to collaborate with the consultee in the design of a detailed action plan such as a behaviour management program or the implementation of various group process techniques. This process model views a good consultant as one who has learned specific skills and can communicate positive attitudes to the consultee.

Commonalities Among the Dominant Models

While there have been no systematic attempts by theorists or researchers to integrate these dominant models, several common elements are emerging from current conceptualizations of the consulting process. The four models distinguish between two types of consulting - expert service relationships and collaborative relationships. The expert service approach is primarily diagnostic and prescriptive and emphasizes roles. The role of the consultant is to help the consultee deal with problems more effectively and the role of the consultee is to receive knowledge and skills and to generalize them to similar situations in the future. The collaborative approach, on the other hand, allows the consultant and consultee to work together as equals to improve skills in dealing with clients and in developing programs.

The collaborative approach is applied more frequently to education because presumably it does not preclude the development of creative and productive mutual relationships as the expert service approach does. Advocates of the collaborative approach make frequent references to such phrases as "equal partnership", "mutual trust and open communication", "joint approaches to problem identification", "shared responsibilities", and "mutual enhancement of knowledge and skills". Collaborative models which are currently popular in consulting in education display a striking emphasis on strategies and approaches designed to influence target groups. The effectiveness of these strategies is measured in terms of outcomes and favourable impact on students.

Stages of Consulting. The literature on consulting has concerned itself traditionally with role definitions and techniques, identifying what was done in consultation but falling short of explaining how to do it successfully. More recently there is increased focus on the "how to" process, guiding the practitioner through the various decision points of the consultation process. The recent emphasis on stages is intended practically to facilitate relationships building (Carkhuff, 1973) and to increase the probability that intervention strategies will be implemented (Havelock, 1973). Conceptually, the identification of various decision points by recent collaborative models is intended to characterize the dynamic nature of the consultation process (Parsons, 1976).

The stages of consulting are defined discretely although it is recognized that in practice they may occur simultaneously and not necessarily in invariant order. They typically include entry into the system, problem identification and definition, intervention planning, assessment, and the conclusion of the relationship.

At the entry stage, the consultant typically negotiates with school administrators to determine the perceived needs of the system or school, and/or with individual teachers to determine their classroom needs. At the classroom level, the consultant gains entry by intervening directly in a crisis or merely by listening to expressed concerns. This orientation stage is followed by the stage of problem identification. Through interviews and direct observation of classroom behaviour and environment, the consultant gathers information and determines which level of consultation is most appropriate to the conceptualization of the problem. The various levels of functioning and their primary goals sequentially are: direct service to the child, focusing on the child; indirect service to the child, focusing on changing classroom behaviour through extrapersonal factors; direct service to the teacher, focusing on teacher improvement; and indirect service to the school system, focusing on behaviour change while improving the school's general functioning and communication patterns.

Given that the appropriate focus of consulting is direct service to the teacher, the consultant then tries to determine the teacher's problem. There are four problem categories most frequently recognized as requiring direct consultative assistance to the teacher. These are: (a) lack of knowledge and understanding of children's behaviour or the variables affecting teacher-student interaction; (b) lack of skills in the systematic observation of and intervention in the classroom environment; (c) lack of self-confidence and low self-esteem; and (d) lack of objectivity because of personal involvement and/or particular attitudes which interfere with an objective approach to a problem.

The primary goal of the next consultant intervention stage is to promote change in behaviour in order to improve the teacher's ability to function more effectively in the classroom. The consultant achieves this goal through the use of techniques and strategies depending on the problem definition until some resolution or behaviour change is achieved by the teacher. If the teacher's problem is a lack of knowledge, the consultant shares his knowledge and expertise regarding child development, interpersonal dynamics and the teaching-learning process. In the case of lack of skill, the consultant presents available methods and techniques for an analysis of the classroom environment. Techniques most often reported are those using behaviour modification for classroom management (Bergan and Caldwell, 1967; Hyman, 1967; Bergan and Tombari, 1975, 1976). In order to deal with feelings of incompetence and worthlessness, the consultant demonstrates a willingness to listen, supports the teacher's ideas, and helps the teacher to resist apparent attacks on self-esteem. If the teacher is too involved personally with a child, the consultant uses clinical techniques to increase the teacher's objectivity and to restore an appropriate professional distance (Caplan, 1970; Meyers, 1975). The importance of first defining the problem of lack of objectivity in precise, behavioural terms with a link to intervention strategies based on direct confrontation and related to environmental factors is currently being emphasized (Meyers, Parsons and Martin, 1979). There is general recognition in the current literature that responsibility for outcome is shared jointly by consultant and teacher, with the intervention plan being a collaboration of the consultant's theoretical knowledge and the teacher's awareness of the realities of the classroom.

In the final stages of the consultation process, the consultant conducts an objective evaluation to assess the impact of his services, to improve his skills and to develop a data base from which to demonstrate the utility of specific techniques. Then the relationship is concluded by a mutual agreement. The consultant leaves an open invitation for the teacher to renew the relationship at any time, while hoping that the teacher is now able to handle similar situations in the future without further consultative assistance.

Common Elements of Definition. In reviewing an overwhelming volume of literature dealing with methodologies, strategies, stages and techniques for establishing and maintaining consultative relationships, the basic elements of the consulting process as presently conceptualized can be identified. The definition advanced by Bindman (1964) illustrates these widely accepted components:

> Consultation is an interaction process of interpersonal relationship that takes place between two professional workers, the consultant and the consultee, in which one worker, the consultant, assists the other worker, the consultee, to solve a mental health problem of a client within the framework of the consultee's usual professional functioning. The process of consulting depends upon the communication of knowledge, skills and attitudes through this relationship, and therefore is dependent upon the degree of emotional and intellectual involvement with the two workers. A secondary goal of the process is one of education so that the consultee can learn to handle similar cases in the future in a more effective fashion, and thus enhance his professional skills. (In Brown et al, 1979:5)

In this still popular definition, consulting is viewed as a working relationship characterized by mutual emotional and intellectual involvement. In educational contexts, it is a relationship entered into by a consultant (any professional whom the teacher can call upon for help) and a consultee (the teacher) for the benefit of a client (the student) in the professional setting of the classroom.

A review of three predominant orientations - the mental health approach as represented prominently by Caplan (1970) whose theory is rooted in ego psychology, and by Dinkmeyer and Carlson (1973) whose theories are founded upon Adlerian psychology; the organizational development orientation represented by Lippit (1959); and the behaviourist approach represented by Bergan (1977) reveals commonalities of meaning. Viewed from these dominant theoretical orientations which find expression in the various models presented, consulting is basically a technique that has the following minimum characteristics:

1. It is a helping or problem-solving process.
2. It is a voluntary relationship between a professional help-giver (consultant) and a help-seeker (consultee) who has responsibility for the welfare of another person (client).
3. The goal is to help to solve a current work problem of the consultee.
4. The consultant and consultee share in solving the problem.
5. The consultee profits from the relationship in such a way that similar future problems may be handled more sensitively and skillfully.

The emergence of a work-focused, problem-solving stance to consulting in education over the last decade indicates some advancement from a pre-paradigmatic stage of consulting practice toward an objectivist paradigm. The last part of this chapter presents a summary of recent educational research in consulting which serves to confirm that current theory and practice as well as research in consulting have not yet advanced beyond the first paradigm.

EDUCATIONAL RESEARCH IN CONSULTING

The following is a summary of educational research in consulting presented as a basis for a re-examination of the dominant research orientations as part of a critical analysis described in Chapter III. The summary includes both an overview of earlier research studies from a mental health orientation and a focus on an educational administration orientation which has been expressed in three recent doctoral research studies conducted at the University of Alberta.

A Mental Health Orientation

Because the first models of consulting were not designed specifically for education, it was not until the late 1950's and early 1960's that research into the relevance of consulting for schools began to be carried out. Noteworthy for their early contribution to the development of conceptual models of school-based consulting were two American researchers in the field of mental health - Berlin and Sarason. Berlin (1956, 1962), a community psychiatrist, viewed consulting as the communication of mental health principles to enable the consultee to work more effectively. He described the role of the consultant in terms of helping the teacher to understand himself and to clarify feelings toward the child. Sarason developed a psychoeducational clinic at Yale University in 1966 which was unique for its community focus. Established for preventive mental health in the schools, the clinic sent its staff to the schools to explore student-teacher interaction. Sarason was the first to recognize the impact of the unique sociocultural environment of the school which accounted for considerable differences between educational consulting and consulting in settings other than schools. In 1971 he analyzed school culture from a social psychological perspective and demonstrated how a variety of factors, including institutional norms, roles and communication patterns, affected the definition of mental health consultants in schools. Sarason further contributed to a changing focus initiated by Caplan and extended to the school setting by Berlin. Implied in his recognition of school culture was a view of consulting as a coordinate, expertise-sharing process as preferable to one of expert advice-giving.

The mental health orientation to research in consulting has been severely criticized for having minimal relevance to practicing consultants and little impact on the development of teacher consultation techniques. Recognizing a widening gap between research and practice in teacher consultation over the past twenty years, Meyers, Parsons and Martin (1979) call for a new research orientation which is relevant to both practitioner and researcher. They propose a systems model which considers three components of consulting in terms of input, process and output variables. While each component can serve as a focal point for developing appropriate questions and related research strategies, there are vehement arguments in favour of a new research focus on consultation outcomes. Meyers, Parsons and Martin (1979) identify five research questions as appropriate for this new approach to research in consulting:

1. How do process variables such as the number of words spoken and relationship variables such as genuineness,

warmth and empathy affect the outcomes of consultation?

2. How can these variables be used to maximize consultation outcomes?
3. What are the effects of various consultation techniques?
4. What trait and demographic variables characterize effective and ineffective consultants?
5. What characteristics suggest whether a teacher is likely to profit from consultation?

Current literature in mental health identifies several essential criteria for meaningful research. These include a systematic consideration of input and process variables in determining the outcomes of consultation, control of consultation techniques, a clear definition of consultation to have pragmatic value for the practitioner, and an evaluation of the effects of consultation techniques based on directly observable behaviour of teachers and students as a supplement to self-reporting measures. Meyers, Parsons and Martin (1979) summarize the new directions required for research into consulting as follows:

> Research needs to move from observation and description of consultation to the search for order, consistencies, and uniformities - for functional, lawful relationships among events. To achieve these ends, techniques that will allow experimental control and manipulation of the events under investigation are needed (1979:180).

These proposed research directions will be critically analyzed in Chapter III.

An Educational Administration Orientation

Consulting has also been researched from an educational administration orientation in which the provision of consultative assistance has been one of the five generally recognized functions of supervision, along with staffing, motivation, program development and evaluation. However, the consultative function has received considerably less attention in the research literature. Textbooks and periodicals concerned with administrative consulting have intended to reflect the historical development of supervision with a changing emphasis from inspection to leadership and change agent, to a humanistic approach where a major thrust of the supervisor's work is to improve instruction by promoting and supporting the continued personal growth and professional development of teachers. However, the view of the supervisor as an expert providing consultative assistance to teachers based on expert assessment still predominates.

Within the last two decades, consulting has been viewed as the interaction of teachers not only with supervisors but with all other school personnel on instruction-related matters. Specific educational research thrusts in consulting in Canada reflect the emphasis throughout the 1960's on the roles of various resource persons in providing consultative assistance. These include three major groups:

1. Studies of the roles of regional and local supervisory personnel - Snelgrove (1965) on the role of district supervisory inspectors

in Newfoundland, McLaughlin (1965) on the role of elementary education supervisors in British Columbia, and Duboyce (1970) on the role of the supervisors in Alberta.

2. Studies of the role of the principal - Morlin (1964) in Alberta and Harrison (1965) in Nova Scotia on role perceptions of principals; Wetter (1965) in Alberta, Ziotkowski (1965) in Saskatchewan, Uhlman (1966) in Nova Scotia, Young (1967) in Quebec and Anderson (1971) in Alberta on the role of the principal in providing consultative assistance to teachers.
3. Studies of the role of colleagues - McGillivary (1966) in Ontario, Formoner (1965) and Milne (1968) in Alberta, and Shorey (1968) in Ontario. This last study is noteworthy in its conclusion that consultative relationships with colleagues were an important influence on teachers' decisions to participate in continuing education programs.

Recent Research Thrusts

The practice of peer consultation has been advocated more widely in recent studies in consulting. Parsons (1971) called for a restructuring of teacher roles so that they would have more free time to consult with colleagues. Blumberg (1974) encouraged the development of peer-oriented supervisory structures in the formal school system. Increased recognition and use of peer consultation by Sergiovanni (1975) and Lippitt and Lippitt (1978) have encouraged additional research into the consultative roles and functions of all those who interact with teachers.

The goal of recent educational research in consulting has been to gain information about the consultative needs and practices of teachers. Research studies in educational administration at the University of Alberta exemplify this current focus, especially four studies conducted in the 1970's: Plamondon (1973), Haughey (1976), Harrison (1978), and Millikan (1979). These are considered in detail not only because they address consulting in the context of continuing teacher education, but also because they exemplify current research thrusts in consulting in education.

The Plamondon Study. An initial master's study into consultative needs and practices was conducted by Plamondon (1973). With data obtained from a questionnaire to 135 teachers (K-12) in five Alberta schools in one district and from interviews with four teachers in each school, Plamondon identified four major consultative concerns. These included obtaining student background information, assessing need for remedial programs; implementing remedial programs and developing course outlines. Department heads, colleagues and guidance counsellors were found to be favoured consultants for teachers. More important than the actual findings was the confirmation that this area of research required further study. Thus, Plamondon's research was an important stimulus for three doctoral studies in educational administration.

The Haughey Study. Haughey (1976) sought to describe consultative practices in three elementary schools in a small Alberta school system through introductory questionnaires and follow-up interviews. She asked eighty teachers to provide information concerning their consultative needs, the personnel whom they consulted, their perceptions of themselves as consultants, their satisfaction with consultative assistance and their reasons for not seeking assistance.

Haughey found that teachers sought consultation to discuss and share ideas about students, materials and teaching techniques; to obtain information on teaching strategies; to supplement their knowledge of subject matter and concepts; and to obtain assistance in diagnosing student learning difficulties and in developing remedial strategies. These general concerns were summarized according to specific task areas and responses were classified according to selected teacher characteristics including years of post secondary education, total years of teaching experience, and years of employment.

Among the major specific findings were that more than fifty percent of teachers desired assistance and that teachers considered colleagues to be a major source of consultative assistance. The perceived frequency of consultation was quite extensive, with sixty-two percent indicating that they provided consultative assistance at least twice a week.

Teachers rated forty-five percent of all interactions as very satisfactory and forty-eight percent as satisfactory. Satisfaction decreased with increasing years of teacher education and with total years of teaching experience. One third of the teachers did not seek assistance because they did not consider their concerns to be crucial, they did not know whom to ask, they did not have time or materials, or because they obtained information without seeking assistance. Teachers preferred in-school personnel for consultative assistance, including guidance counsellors as their best source of assistance in the area of student needs, department heads in the area of curriculum development and other teachers in instructional methodology.

The Haughey study lent support to the professional growth approach to consulting where teachers delineate their problems and choose the means of solving them. Furthermore, the study suggested that administrators encourage interaction by providing regular opportunities for teachers to share their concerns and to initiate in-service programs and by being more readily available for consultation. The major recommendation for further research was for an examination of consultative networks in other elementary schools and in secondary schools in Alberta and elsewhere using larger samples with focus on specific groups.

The Harrison Study. Harrison (1978) examined the consultative needs and practices of junior high teachers from sixteen schools in four Alberta systems. One questionnaire distributed to 358 teachers and a second to 66 supervisory personnel served as a basis for several major findings. Firstly, teachers requested consultative assistance primarily to assess student needs and to develop curricula. Specific concerns for consultation were with discipline problems, student irresponsibility, maintaining high levels of interests and sufficient preparation time. Secondly, teachers sought consultation in four specific areas: obtaining student background information, developing course outlines, selecting instructional materials and diagnosing learning difficulties.

In the Harrison study, eighty-five percent of the teacher participants sought help primarily from colleagues as compared with twenty-seven percent who approached principals and eleven percent who contacted regional and central office staff. Teachers were satisfied with assistance received with the exception of three areas: individualizing instruction, developing remedial materials and solving peer group conflicts. Supervisory personnel perceived the main concerns of teachers to be developing course outlines, selecting instructional materials, planning lessons and motivating students. Principals perceived the main concerns to be solving teacher-pupil problems, motivating students and establishing classroom control. Approximately one-third of teachers stated they desired consultative assistance but did not seek it because of insufficient time, lack of information and a shortage of available personnel. Supervisory personnel said teachers failed to seek assistance because of the implication of incompetence, lack of direction from administrators, and because they were capable of solving their own problems. Over ninety percent of the teachers viewed themselves as consultants.

The Harrison study substantiated claims made by Plamondon and Haughey and concluded with several recommendations for inservice education. These included the establishment of a more diverse network of consultative positions including school-based, part-time consultants to discuss teacher needs and full-time, central office curriculum consultants to encourage experimentation with new teaching methods and to liaise with schools. Also it was suggested that principals should initiate staff orientation seminars to provide an overview of consultative services available to teachers. Among the main suggestions for further research were replications of these studies to determine regional disparities of teacher concerns, cross sectional studies of elementary and secondary schools, longitudinal studies into ongoing teacher concerns throughout the academic year, and comparative studies of beginning and experienced teachers.

The Millikan Study. Millikan (1979) investigated the utilization of internal and external consultants by teachers in selected senior high schools in Edmonton. Data were sought from both teachers and supervisory personnel by a questionnaire and structured interviews. Millikan sought to examine consultative interaction by identifying the extent to which teachers request, seek, and provide consultative assistance and also to describe teacher concerns and perceptions of district supervisors and consultants. Several major findings were reported from this study. Firstly, the most frequently mentioned concerns were those dealing with tardiness and absenteeism, determining established program standards, planning and evaluation procedures. Secondly, most consultative assistance was provided by colleagues which was rated as generally satisfactory. Twenty-one percent of teachers did not seek needed consultative assistance mainly because of lack of time or inadequate access to external consulting personnel. Only three percent of requested consultative assistance was provided by external school district personnel. Thirdly, supervisory consultants reported providing assistance most frequently in determining school programs and standards, selecting instructional materials and obtaining information on professional development programs. In a summary chapter, Millikan declared that his study differed significantly in conceptual framework and instrumentation such that only restricted comparisons with previous studies were possible. He reported that the major consultative concerns of senior high school teachers differed from those at other levels. Most participants rated the assistance provided as satisfactory although there were higher percentages of specific dissatisfaction. As in earlier studies, the consultants most frequently mentioned were colleagues.

The Millikan study concluded with several recommendations for consultative practice including an evaluation study of teacher access to consultants, a reappraisal of the services of external agencies, a rearrangement of school hours and teaching responsibilities to provide teachers with more time for consultation, and a redefinition of consultants' roles to relieve them of administrative responsibilities and to allow more time for consultation with teachers. Among the specific recommendations for a redefinition of roles were that formally designated consultants be half time classroom teachers, and that their consultative responsibilities corelate directly with grade levels taught, and be limited to a maximum of five neighbouring schools to ensure increased interaction. The main recommendation for further research was for replication of the study with a random sample of senior high school teachers across the province to ascertain the extent to which findings were representative. Also recommended were a case study into consultative interaction patterns, an experimental study into the effects of consultation on teacher morale and student grades, and a study of the extent to which existing pre-service and in-service teacher training programs affected needs for consulting.

Summarizing these recent research efforts, Holdaway and Millikan (1980) described the findings as major contributions to an understanding of the consultation process. Their chief recommendations were firstly, for replication of these studies using identical instruments on larger school population samples and in more varied settings, and secondly, for in-depth site studies of the interaction between teachers and consultants to obtain more data concerning consulting practices.

In the next chapter questions are raised about some of the basic assumptions underlying these recent educational research studies as part of a critical analysis of research practice in consulting. Also raised will be the question of whether a continuation of these research orientations holds any hope for advancing consultative relationships with teachers in a significant way.

SUMMARY

The focus of this chapter has been a description of predominant orientations in consulting theory and practice. Current thinking about consulting was placed in an historical perspective through an examination of various social forces which interacted at the turn of the century to provide a context for the emergence of consultation practice in education. A brief review of the history of consulting showed that academic psychologists, social workers, clinical psychologists and psychotherapists established a tradition of involvement in education during the early 1900's which laid the groundwork for much of the current thought and action in consulting and which account for the continued use of clinical, analytic approaches particularly in education. The prevalent conception of consulting at that time was that of a process of knowledge transfer from an expert consultant to a less informed consultee.

The dominant stance toward consulting was uncovered through an examination of three prominent orientations which emerged in the late 1950's and 1960's, each representing different developmental backgrounds and theoretical viewpoints. These were a mental health, an organizational development and a behaviourist orientation. A comparative overview of the three orientations showed substantial agreement on the view of consulting as an indirect service to a client and the definition of consulting in terms of a relationship of change agents. There were differences in goals, preferred cases, intervention methods, and evaluation of outcomes but agreement among the three orientations that the long-term criterion for successful consulting is increased teacher competency in dealing with similar problems in future. From all three viewpoints the ideal consultative relationship is one of mutual collegiality.

Four popular models of consulting were described: a diffusion model, an attitudinal change model, a transactional analysis model, and a humanistic psychological model. Emphasis was placed on common elements emerging from their conceptions of the consulting process, namely, the preference for collaborative consultative relationships over expert service relationships and the emphasis on stages to guide the practitioner through various decision points in the consulting process. A common concern of the various models of consulting in education was that intervention strategies should be implemented by the teacher-consultee with a view to change in teacher behaviour and more effective functioning in the classroom.

A review of three predominant orientations and four current models of consulting displayed clearly the emergence of a work-focused, problem-solving stance to consulting in education. This was interpreted as significant evidence for the advancement from a pre-paradigmatic stage of consulting described by Kuhn (1962) toward but not beyond an objectivist paradigm.

The chapter concluded with a summary of educational research in consulting over the last twenty years since research into the relevance of consulting for schools has been conducted. An overview of the dominant mental health research orientation concluded with the recent call for new research directions in the form of alternative techniques that would allow for experimental control and manipulation so that functional, lawful relationships in consulting practice might be identified. Current with these suggested directions is the serious consideration of variable analyses based on a systems model with specific focus on consultation outcomes. The need for research to develop new consultation techniques in teacher education which have greater relevance for practitioners is being currently acknowledged in the literature on mental health orientations. The implications of pursuing such directions in educational research are discussed in the next chapter.

Because of the continuing education focus in this study, the educational administration orientation to consulting research in Canada was examined in more detail. The findings of four recent graduate research studies conducted at the University of Alberta were summarized because of their focus on teacher in-service education and also because they exemplify the most recent thrusts in educational research in consulting. The orientation and underlying assumptions of these research studies will be included in a critical analysis of consulting research in the next chapter.

CHAPTER III

A CRITICAL ANALYSIS OF THE DOMINANT PARADIGM

The aims of this chapter are threefold:

1. To uncover social theoretic perspectives within which traditional views of consulting have been embedded.
2. To re-view the dominant orientations of educational research in consulting.
3. To explore alternative social theories as a basis for reconceptualizing consultative relationships and reorienting educational research in consulting.

To raise the question of perspectives is to address a central though often taken for granted feature of our social world (Werner, 1977). The attempt in the first part of the chapter to make explicit hidden perspectives in traditional consulting theory and practice takes seriously the urgent call for a reexamination of the foundations of social theory. It recognizes the need for a reorientation toward a social science which focuses primarily on a critique of domination (Schroyer, 1975). The second part of the analysis focuses on a critique of educational research in consulting, based on a recognition of the need to question the assumptions underlying dominant orientations to consulting research as well as to clarify perspectives underlying current research methodologies.

Central to a critical analysis is a projection of alternatives and a plan for action. In the third part of this chapter, alternative phenomenological and critical social theories are explored as a basis for reconceptualizing consultative relationships and redirecting research in consulting. The chapter concludes with the presentation of an alternative paradigmatic framework of consulting emerging from the exploration of multiple theoretic perspectives.

A Critical Framework of Analysis

For an analysis of traditional consultative relationships to incorporate a projection of alternatives, a conceptual framework is required which serves to generate new possibilities for seeing human action in an enlightened way. For this project such a framework is provided by critical social theory, which by definition is an historically generated and ongoing attempt to understand and to transform human relationships in accordance with a basic interest in emancipation from modes of alienation, repression and domination (Schroyer, 1976). Yielding particular insights for this analysis are the writings of one of the most prominent critical social theorists - Jürgen Habermas (1970, 1971, 1973, 1975, 1979).

A common feature of predominant orientations to consulting in education has been the production and use of technical knowledge. Consulting has been conceived traditionally as a transfer of information and technical skills from consultant to consultee through a series of technical intervention strategies. A project in analyzing and recasting consultative relationships is advanced considerably when based on a theoretic framework which attends directly to the context of knowledge production and utilization. Such a framework is provided by Habermas' critical theory of cognitive interests. According to this theory, different kinds of knowledge serve different interests. The question of whose interests are served in a relationship calls for an examination of the kinds of knowledge embedded therein and the differential access to that knowledge.

Habermas (1971) identified three categories of inquiry and in each category posited a connection with a specific cognitive interest. These are: the empirical/analytic sciences, which aim at producing nomological knowledge and whose approach incorporates a technical cognitive interest in control; the historical/hermeneutic sciences, which aim at intersubjective understanding of meaning structures and whose approach incorporates a practical interest in communication; and the critically oriented sciences, which aim at critical reflection and whose approach incorporates an interest in emancipation.

For each of these categories, Habermas identified a basic activity. The root activity of those engaged in the empirical/analytic sciences is instrumental action, or man's productive and technical capacity to work. Such purposive, rational action refers to all human activity guided by the following of technical rules and involves modes of adaptation to cope with and to control the environment. The activity of concern for those in the historical/hermeneutic sciences is practical or communicative action which is oriented toward an understanding of the meaning of human experience as expressed in and through language and which presupposes the internalization of norms. The root activity of those engaged in the critically oriented sciences is critical reflection through which tacit assumptions and hidden intentions are uncovered and made explicit and formative processes of development are illuminated.

Underlying the theory of cognitive interests is a view of modern western society as being dominated increasingly by instrumental action. Habermas described a crisis in human relationships precisely in terms of purposive rational action becoming more prescriptive for spheres of symbolic communication in everyday life and technical rules determining practical action to the extent that they are replacing social norms and values. The growth of a "technocratic strategy" which masks the dualism between instrumental action and communicative interaction has led to an absorption of the individual, a growing disregard for intersubjective communication, and a crisis in subjectivity itself (1971).

The potential of Habermas' theory of cognitive interests for an analysis of dominant orientations in educational practice has begun to be recognized. The tri-paradigmatic framework of Habermas has recently been considered very relevant to social studies research (van Manen, 1974) and also to alternative orientations to curriculum development and evaluation (Aoki, Werner, Rothe and Wilson, 1978). Similarly, the three orientations provide a promising framework for a critical analysis of consulting in education by calling for a recentreing of dominant orientations and a consideration of alternative perspectives.

A critical theoretic framework serves as a basis for an analysis of traditional orientations to consulting theory and practice which is undertaken in this chapter. The initial focus of the analysis is the uncovering of deeper meanings in the language of consulting as well as root activities and hidden interests in current consulting practice. This will lead directly to calling into question the adequacy of dominant underlying social theories.

Uncovering Deeper Meanings, Root Activities, Hidden Interests

The analysis of consultative relationships from a critical perspective requires a disclosure of what is usually taken for granted in such a way that what is hidden becomes significant. A critical investigation brings from concealment that which is implicit by probing underlying intents and approaches, embedded views, interests represented and perspectives portrayed. Such a project in uncovering and clarifying perspectives must attend to the phenomena of language and the cultural history that is embedded therein. Integral to a critical analysis is a questioning of the preconceptions and prejudices inherent in language itself.

The Language of Consulting.

A review of the literature on consulting in education indicates an objectification in the prevailing language which serves to perpetuate a disparagement between consultants and teachers and to block efforts to improve the quality of their relationships. In the literature there is overwhelming preference for the noun "consultation" over the verb "consulting". Despite current interest in "process", references are made repeatedly to "the consultation process" rather than "the consulting process". The cultural history of objectification rooted generally throughout our language is revealed specifically in the language describing the consulting process which reduces consulting to a factual relationship of being-as-things.

An historical perspective of consulting presented in the previous chapter indicated that the traditional stance has been consultant-centred and unidirectional. In attempting to give new focus, consulting theorists have tried to centre their thoughts on programs, as in "program-centred consultation"; on clients, as in "client-centred consultation"; and on the consultee, as in "consultee-centred consultation" (Caplan, 1970; Rogers, 1973; et al). Consultee-centred approaches are currently embraced as the most promising alternatives to traditional consultant-centred orientations. However, the critical question is whether these centreing attempts advance our thinking about consulting in education. Similar attempts in the related field of curriculum have been criticized for not providing sufficient scope and contextuality to allow for consideration of relationships in education as human and social acts (Aoki, 1978). Similarly with consulting, the confining nature of these centreing efforts must be admitted along with the need for a broader framework which permits probing the deeper meaning of what it is for consultant and consultee to be human, to become more human, and to act more humanly in relationships with others.

The widespread acceptance of consultee-centred orientations which are the antithesis of traditional, authoritarian expert-service approaches serves as an obstacle to the establishment of genuine, dialogical relationships between consultants and teachers. Furthermore, centreing attempts merely perpetuate the dichotomous thinking that pervades in education. Contrary to a view of consulting as being centred in either consultant or consultee, or outside both in a program or client, is the conceptualization of consulting as fundamentally a human relationship between two or more persons. Each participant in such a relationship has volitions, feelings, goals and intentions within his own sphere; and simultaneously together they are social actors in face-to-face relations engaged jointly in making sense of their shared intersubjective worlds (Wagner, 1973). This view of consultative relationships will be expanded in an exploration of alternative orientations later in this chapter.

Root Activities. In the context of teacher education, the dominant approach to consulting has been teacher-centred; the main purpose of consulting has been to solve a current work problem of the teacher. A primary goal of consultant intervention has been to promote change in the teacher's behaviour so as to enable more effective functioning in the classroom. A major underlying assumption has been that the consultant has more knowledge and technical skills which he must pass on to the teacher in the interests of efficient and independent classroom functioning.

The root activities of consulting, whether viewed from mental health, organizational development or behaviourist orientations, have been interpretation and judgement. Consultants have been involved primarily in interpreting, according to their own conceptual frameworks, the objectified worlds of teacher-consultees. A discrepancy model has predominated wherein the underlying intent has been to identify discrepancies in teacher behaviours, to diagnose deficiencies and to prescribe compensatory activities. A primary focus has been problem-solving, with definitions of problems in objective, behavioural terms. While in earlier models problems were defined exclusively by the consultant, in more recent collaborative models they are defined jointly by consultant and teacher.

The cognitive emphasis in consulting has been technical knowledge, as evidenced by the strong presence of objectivist techniques and strategies. Recognizing the fundamental interest in control embedded in technical cognitive knowledge (Habermas, 1971), an underlying interest in traditional conceptions of consulting has been domination of the worlds of teachers. Consultative relationships have frequently represented the controlling interests of consultant over consultee, thus preserving the existing power structure in favour of consultants. The emphasis on skills and technical rules has served to maintain control, to reduce freedom, and to perpetuate the imposition of the consultant's world views on teachers.

A Critical View of Competence. Considerable attention has been given to competencies required for consulting. No fewer than thirty-eight competencies are currently identified as prerequisite for the establishment of a consultative relationship (Brown, 1979). These include the abilities of the consultant to structure the relationship in a manner that clarifies the roles of both partners, to communicate the nature of the problem clearly, to collect objective data in support of the need for action, and to recognize when the consultee has acquired sufficient knowledge and skills for a change in behaviour. From a critical perspective, it is important to question what lies beneath this emphasis on requisite consultative competencies.

The current literature on consulting is striking, not in the attention given to consultative competencies but rather in the presentation of narrow, positivistic conceptions which prevents serious inquiry into the deeper meaning of competence. Especially in the literature addressed to teacher educators and educational administrators there is a predominant interest in technical competence, skills and strategies. One of the most recent books on consulting - Consultation, strategy for improving education (Brown, 1979) displays a prominent military metaphor in its preoccupation with new strategies for the improvement of consulting. Therein lies an implicit recognition that to consult requires essentially that one know how to do something to a consultee. Lists of consulting skills and competencies are always consultant-centred. Consulting strategies are oriented toward system maintenance and adjustment and are increasingly beyond the grasp of the consultee. The typical notion of competence is an instrumental one whereby specific techniques and skills become reified as prerequisite for the establishment of a relationship. The widespread acceptance of an instrumental view of competence prevents a recognition of the sociocultural significance of the living acts of consulting and being consulted.

In a root sense "competence", from the Latin "com-petere", means "to seek together" or "to venture forth together". Similarly, the etymology of the word "consulting" identifies two Latin forms "consultare" and "consulere" - "con" meaning "together" and "sulere" meaning "to seek advice". "Consulere" is further rooted in "consalire" meaning "to leap or jump". In a deeper sense consulting means "leaping and seeking together". In the multiple lists of competencies and strategies for establishing consultative relationships, there is a striking unilaterality and an absence of the mutuality that is essential to the root meaning of consultative competence.

There is little, if any, recognition of consultant and consultee leaping forth and searching together as revealed in the root sense of consultative competence.

The emphasis on technical competencies, strategies and ready-made definitions of social situations as displayed in the literature and in the talk about consulting exemplifies what Habermas (1971) has called a serious cultural regression where technical rules have replaced social norms and values and where there is growing disregard for fundamental concerns and interests in intersubjective communication. As traditional competency-based approaches to consulting are promoted, the interaction between consultant and consultee is determined increasingly by technical rules and less and less by the spontaneity of human subjectivity. Power relationships become further mystified and any extension of open discussion about social needs and emancipation is further blocked; hence, the failure of consultants to establish mutual relationships with teachers and the subsequent dismal failure of in-service programs to be meaningful for teachers.

Underlying Social Theories

A review of the literature reveals that traditional theory and practice of consulting have been rooted solidly in two predominant social theories: structural functionalism and behaviourism. Both theories are forms of empirical/analytic inquiry which aim at producing technical cognitive knowledge (McCarthy, 1979:149-152, 213-232). A fundamentally critical analysis must include a reexamination of the foundations of these social theories underlying traditional consultative relationships.

Functionalism. The functionalist approach, which stems from biology, was adopted explicitly by English cultural anthropologists Malinowski and Radcliffe-Brown in the late 1920's and early 1930's. It was then expanded and refined into a general framework for social inquiry and analysis by Parsons (1937, 1951, 1961) and by Merton (1957). The central orientation of functionalism was expressed by Merton as the practice of interpreting data by establishing their consequences for the larger structures in which they are incorporated. (1957:46). The most elaborate formulation of the functionalist framework has been presented by Parsons, whose model has had a major directing influence on social theory over the last four decades. Parsons defined the social system in terms of order. He identified the most general and fundamental property of a system as the interdependence of variables which produces order in the relationship among the component parts (Parsons and Shils, 1951). From a functionalist perspective, social order is the taken-for-granted background to social action in terms of institutionalized norms and values and their internalization by actors.

In focusing on the reciprocal relationships between structural and organizational variables, functionalist social theory conceptualizes human action in terms of a system organized into an ordered and self-maintaining entity by a common pattern of binding cultural norms and values. As an organistic conception of social relationships, functionalism emphasizes the demands placed by the environmental context on the social system; the organizational structure of the social system is an adaptive response to the environmental demands. Change is a process of evolution whereby the system becomes better adapted to the existing environment or adapts to a changing environment.

Evidence of the strong influence of functionalism is abundant in the literature on consulting which has been preoccupied almost exclusively with role definitions and with criteria for successful functioning of consultants in the system in terms of the consultee's adaptation to the system. One of the major weaknesses of functionalism as a foundational theory for consultative relationships is the reification of the stystem to the exclusion of concrete human individuals. From a functionalist perspective, social meanings are incorporated in the form of standardized norms and values, and action in the form of structured roles. Roles are structured activities determined by the functional requirements of the system as a whole; they are received and internalized from the social system. Functionalist social theory misrepresents social action and interaction as the product of role playing and the outcome of internalized role expectations and fails to raise the question of how actors come to recognize roles and perform them adequately (Walsh, 1973:57-76).

The functionalist perspective fails to recognize that the social world is constructed by its members in terms of commonsense interpretations of that world. Thus, the fruitfulness of this perspective in the social sciences is dubious and its adequacy as a foundation for consultative relationships is highly questionable. According to Habermas (in McCarthy, 1979:221-224) functionalism must be transformed into an historically oriented theory with a practical intent, that is into a critical social theory, if it is to serve as a framework for social analysis.

Structuralism. The dominant models of consulting display an almost total preoccupation with stages and steps to establishing consultative relationships. These stages characterize a structuralist view which presents the social relationship between the consultant and consultee as a basically stable structure to which the consultee adapts more or less effectively. In listing steps and stages, and more basically in assigning words to fundamental essentials, consulting theorists have converted into discrete entities relationships which are much more dynamic.

The structuralist perspective glosses over the meaning of a mutual relationship by failing to recognize the deeper level of intentionality which is essential to communicative interaction. Structuralist social theory radically excludes the essential elements of the action frame of reference (Habermas in McCarthy, 1979:233). In structuralist accounts of establishing consultative relationships there is an absence of concern for the sociocultural context in which man passes through the stages of development. While structuralist models present a picture of consultant-teacher relations at different stages, they are never able to register the interaction of human beings. Despite the language of "process" presented in these models, the picture of consulting presented therein is static. It is as if merely by steps being taken, stages being reached and competencies being mastered that more positive consultative relationships can be established and maintained.

Behaviourism. That the primary goal of consulting has been to promote change in the behaviour of the consultee indicates the equally predominant influence of behaviourist social theory on current thought and action in consulting. Still prevalent are the beliefs that consulting is the sum of discrete behaviours which can best be improved through an analysis of those behaviours. Advancements in consulting relationships are conceived and expressed in terms of changes in consultant and consultee behaviours. Despite repeated criticisms of behaviourist social theory over the past decade for being a poorly constructed ideology (Newsome, 1974), for having basic, historically rooted deficiencies (Broudy, 1972) and for providing an inadequate account of social relationships in education (Magoon, 1976), the influence of behaviourism in consulting theory and practice remains strong. From a critical viewpoint, it is important to question the basic assumptions underlying a behaviourist theory of social relationships.

Behaviourism is a positivist theory of social relations based on the most literal interpretation of the two injunctions advanced by Durkheim (1938:27) - namely, to treat social facts as things and to examine their relationship in terms of observable properties. Behaviourist theory reduces all social phenomena to the facts of overt behaviour, understood as the product of stimulus-response situations, and thereby oversimplifies the inner dynamics of human interaction. From a behaviourist perspective the social world is depicted as an external object-world which consists of responses of organisms in the environment (Lundberg, 1964). By trying to encapsulate the social world in terms of overt behaviour, behaviourism misses the intrinsic meaningfulness which is the precise character of that social world (Walsh, 1973:38-41).

At the heart of consulting is the social relationship between consultant and consultee and the perceptual judgements of both participants which in turn are the product of the organizing activity of consciousness (Garfinkel, 1952; Cicourel, 1970). Behaviourism, like functionalism, denies this essential meaningful character of social phenomena and reduces the rich meaningfulness of social relationships.

Summary. The dominance of positivistic social theories has served to promote coerced control and to prevent the achievement of authentic dialogue in social relationships. Widespread acceptance of objectivist orientations such as structural functionalism and behaviourism without serious questioning of their adequacy are expressions of a strong commitment to technological progress at a cost of producing social isolation and opposition, particularly in educational contexts. The prominence of objectivist social theories serves to support without challenge the attempts to deal externally and forcefully with social relationships whose delicate balance can only be corrected from within the self-concept of participant actors.

In our preoccupation with the technical mode the fundamentally human dimension of consulting has been overlooked. The dominant structural functionalist and behaviourist theories have treated meaning as a mere epiphenomenon of external social forces or system needs and have served to conceal the fact that reality is socially constructed (Phillipson, 1973:89-93). This serious inadequacy of the dominant social theories underlying consultative relationships, and the subsequent marked poverty in approaches to consulting, makes urgent the need to seek out new conceptualizations of consulting relationships through an exploration of alternative social theories. Two such theories are introduced in the third part of this chapter following an analysis of current research orientations.

RE-VIEWING EDUCATIONAL RESEARCH IN CONSULTING

> It is not merely theoretical perspectives, such as functionalism or behaviourism, that rest on assumptions about man and the social world but also, and equally important, research methods and procedures. Embedded in the recommended canons of good research practice are unexplicated notions of man, social order and rationality (Phillipson, 1973:96).

Critical research theorists have begun to recognize that the dominant orientations of educational research have had serious limitations for educational inquiry. The prevalent empirical/analytic research approaches in education have been characterized by complex, scientific research designs and sophisticated mathematics-based statistical analyses. Seriously being challenged are some basic assumptions underlying these orientations about the social world and how the researcher can understand that world (Popkewitz, Tabachnick, Zeichner, 1979). Among these assumptions are: that the purpose of inquiry is to discover laws in order to predict and explain human behaviour, that human behaviour has characteristics which exist independent of and external to the intentions and motives of actors, and that the researcher's task is to be apart from the phenomena under study in order to guarantee neutrality and to control subjectivity.

The dominant paradigm of educational research has expressed itself in several major categories of research in consulting. These include studies in the role of the consultant in changing teacher attitudes and behaviours, the perceived needs and concerns of teachers, teacher perceptions of various forms of consultative assistance, the effects of specific patterns of consultant characteristics and behaviours on learning outcomes of the consultee, and the effects of consultative relationships in pre-service and in-service education contexts on classroom performance.

The prominence of these research topics indicates that researchers have concentrated on those phenomena held amenable to the application of the social scientists' stereotype of the scientific method with resulting limited focus on the instrumental content of consulting.

Serious questions are currently being raised about the adequacy of the findings of traditional research studies as well as their basic assumptions. There has been recent recognition that the dominant research orientation has served to reduce man to an object. Objectivist research techniques and interpretive schemes are currently being challenged for reinforcing the theoretical denial of man's intentionality and ignoring the question of meaning (Filmer, Phillipson, Silverman, Walsh, 1972). New directions in sociological theory are being urged because sociological perspectives and methodologies underlying current research orientations have presupposed the concept of meaning and have either denied or severely remedied the concepts of intentionality, freedom and choice. The dominant, positivist explanations and research methodologies have supported an underlying view of man as predetermined by structures, forces and external social pressures.

Research techniques in education frequently treat meanings as mere accompaniments of other "external" social factors. Survey methods often miss completely the intersubjective nature of interpretation in which group members together create and share meanings. In typical research questionnaires and structured interviews, an assumption is that all respondents attach identical meanings to questions and that these coincide with the researcher's intentions in framing questions. Meanings are treated as if they were objects of the natural world to be tapped by precise, objective instruments. The serious consequences of treating meaning as unproblematic have been described as follows:

> The crucial methodological weakness is the failure (of the researcher) to recognize his own taken-for-granted reliance on meanings and practical reason as tacit resources. When meanings are taken-for-granted the social world is an unequivocal given, thereby passing over the fundamental problem of how members construct and accomplish meaningful social interaction (Phillipson, 1972:104).

The frequent use of the predesigned questionnaires and structured interviews in educational research in consulting has impeded a probing of meanings meant (Weber, 1949) by informants and has deceived researchers into thinking that there is a strong correlation between answers presented by respondents and meanings meant by them. Data collected in many research studies in consulting have been second-order descriptions of social phenomena. Limited by narrowly-defined problems and traditional scientific methodologies, researchers have converted these data into descriptions which are once removed from first order descriptions of those who live in the situations being investigated.

Currently there is considerable interest in the systems model as an alternative for research in consulting. In particular, researchers with a mental health orientation propose a new focus on the components of consulting in terms of input, process and output variables with emphasis on the outcomes and effects of consulting (Meyers, Parsons and Martin, 1979). In light of these developments, the limitations and inherent weaknesses of variable analyses must be made explicit.

Variable analysis attempts to reduce social life to relationships of variables. While social meanings are not denied as in the case of behaviourist social theory, they are converted to intervening variables such as role expectations, norms and values which can be identified in terms of objective indices (Cicourel, in Douglas, 1970:136-168). In research which employs variable analysis, social action is analyzed as the product of the mechanical association of variables; social meanings become taken for granted. In treating meanings as separate and distinct, variable analysis ignores completely the processes by which social reality is constructed (Berger and Luckmann, 1967; Walsh, 1973:53-55). Because of its fundamental misconception of the character of social relationships, variable analysis must be seriously questioned as a fruitful, alternative direction for research in consulting.

A critical inquiry into mainstream research in consulting reveals an underlying assumption that social problems can be managed and solved by more knowledge; that the production of more adequate, explanatory and technical knowledge is the substance of all rational decision-making. A primary aim of the four graduate research studies summarized in the previous chapter was to acquire information about teachers' needs and their attitudes toward consulting administrators. An underlying assumption was that the failure of consultants to establish genuine mutual relationships with teachers stemmed from their ignorance of teacher concerns. Emerging from these studies were recommendations for further research to obtain more data about needs of teachers and practices of consultants. Challenging the continued search for technical, cognitive knowledge in education, Huebner declared at the 1979 Conference of the Western Canadian Educational Administrators' Association that educators have more knowledge than they can put to use and that the problems in education originate not in lack of information but in the fabric of social relationships.

Fact-finding research studies have been perpetuated by a prevalent naiveté in current attitudes toward mutual consultative relationships in continuing teacher education. Joyce (1980), addressing the Elementary Education Conference at the University of Alberta, identified the central problem of in-service programs to be their failure to change teaching repertoires. Summarizing research in teacher in-service education, he declared that all approaches to program planning including theory presentations, demonstrations, practice with children and feedback to teachers, failed to make an impact on existing repertoires of teaching strategies. While most teachers could demonstrate mastery of new strategies at in-service sessions, fewer than ten percent integrated these comfortably into their repertoires. Joyce concluded that in-service program planners underestimate the difficulty of integrating new skills and neglect the most important element in the process, namely, coaching to application. Hence, he recommended better utilization of resources so that every teacher could become a good coach, thus supporting the notion of formalization of peer-oriented structures in consulting to improve in-service education. The four University of Alberta research studies in consulting encouraged the development of peer consultation models since in all studies teacher respondents identified colleagues as the primary source of consultative assistance. The frequent suggestions that the consultative process would be improved merely by replacing supervisors with peer consultants reflect a naive understanding of the complexity of consultative relationships and a superficial view of the essential meaning of authentic dialogue.

Summary. A retrospective glance at educational research thrusts in consulting during the 1970's points to the fact that reserach studies have contributed new information about the instrumental content of consulting. However, a close examination of the major findings prompts one to raise fundamental questions of their meaningfulness and to conclude that a continuation of traditional research orientations holds little promise for improving consultative relationships. In limiting their focus on the objective content of consulting, researchers have neglected to address the essentially social nature of consultative relationships and in so doing have missed important opportunities for a fuller understanding of the deeper meaning of consulting.

Conventional research has had not only a limiting but also a distorting effect on new possibilities for research in consulting. A re-view of recent educational research studies clarifies a need to seek out alternative orientations which allow for a liberation from the narrow, one-dimensional inquiry that has characterized educational research and an exploration of multiple perspectives. The predominance of objectivist research models and approaches which gloss over the deeper meaning of consulting and the general failure of educational consultants to establish genuine dialogue with teachers make apparent the need for research which is oriented toward human transformation and social change. Two such orientations are an interpretive or phenomenological orientation, which conceives of research as a search for meaning given to a situation, and a critical inquiry orientation wherein researchers are concerned with an understanding of fundamental interests, values, assumptions and implications for social action. Both of these orientations call into question the relevance of the natural-scientific model of investigation and particularly the use of neutral, empirical/analytic techniques for researching the social world.

Recognizing that conventional educational research has treated consulting as an object-world and the problem of meaning as non-existent, alternative phenomenological and critical orientations to research into consulting have the potential to provide new and important insights because of their fundamental recognition of consulting as a meaningful, social relationship. These alternative orientations hold promise for transcending the traditional dichotomy between theory and research and for addressing, for the first time, the issues of meaning and intentionality in ways which remain true to the phenomena studied. These orientations are pursued in subsequent chapters following a presentation of their theoretical bases in the last part of this chapter.

EXPLORING ALTERNATIVE SOCIAL THEORIES

An exploration of the deeper meaning of consulting calls for a reorientation of social theory and a firm grounding at the human level of meaning in the social world. The limitations of traditional social theories speak to a need for alternative conceptual frameworks which probe the basic structure of human relationships and penetrate unnecessary constraints on freedom with a view to actualizing new possibilities for human development. In this last section, two such alternative theories are introduced as a basis for reconceptualizing consultative relationships: phenomenological and critical social theory. Each of these theories will become a basis for alternative research orientations described in Chapters IV and V.

Phenomenological Social Theory

The foundations of modern phenomenology can be traced to the writings of the German philosopher, Edmund Husserl

(1859-1938). During his last years Husserl had worked at an incredible pace, impelled by the events of a strident age to accommodate his thought to significantly human issues. In August, 1934, the International Congress of Philosophy at Prague had asked Husserl to comment on the mission of philosophy. His response was an essay on deep problems in the history of philosophy based on four years of relating his own philosophy to an understanding of the history of the European spirit. In May, 1935, he delivered a lecture in Vienna entitled "Philosophy and the Crisis of European Humanity" which he elaborated upon in a series of lectures to the Prague Philosophic Circle for Research into Human Understanding. These lectures became part of The Crisis of European Sciences and Transcendental Phenomenology, the first two parts of which were published in 1936 by the Belgrade journal Philosophia. A larger third part was being held back for revision when Husserl died; a planned fourth part was never written. Together these lectures and manuscripts, along with various texts not originally destined for publication but which followed the same line of thinking, are referred to as The Crisis. They represent Husserl's last attempt to explain and to ground phenomenological philosophy and they give unmistakeable and passionate expression to Husserl's position on the turbulent events of the time (Favaro, 1981).

The themes expressed in The Crisis have deep historical roots. Throughout the 1920's there had been considerable debate in Germany about science, sparked by Max Weber's lecture on "Science as a Vocation" (1920), in which he stated outright that, while science could supply factual and technical data for decisions, it could not settle questions of value and meaning. In 1926, the British scientist-philosopher, Alfred Whitehead, had diagnosed a scientific crisis and urged that science enter a period of thorough criticism of its own foundations.

During this time Husserl began to recognize two major problems of science. Firstly, science has degenerated into an unphilosophical study of mere facts and secondly, it was no longer capable of dealing with problems of ultimate truth and validity. For Husserl, science had lost any significance for his own life and for man's life as a whole because of its objectivist perspective for which facts become the essential reality and procedures cannot be questioned. He recognized the inability and unwillingness of science to face problems of value and meaning because of its confinement to mere positive facts. Husserl described the effects of a world view of man determined by the positive sciences as:

> ... a turning away from the questions which are decisive for genuine humanity ... mere factual knowledge makes man factual ... in our desparate need this science has nothing to say to us (The Crisis. [1936] 1970:3).

Struck by the powerlessness of science to satisfy a spiritual need, Husserl felt that science was crying out for a philosophy which would restore its contact with the deeper concern of man.

Strongly opposed to a naturalistic view that the world is either physical or psychical and can be explored only through the natural sciences, Husserl protested not against the natural sciences themselves but against the narrow conception of the range of sciences. He identified serious flaws in the foundation, methodology and in the interpretation of the findings of the natural sciences. He was especially opposed to the narrow objectivist views of psychology such as behaviourism which mistakenly imitated the physical sciences and in so doing eliminated the essential features of psychological phenomena (Kockelmans, 1967). For Husserl, however, the crisis went beyond science to the whole of mankind itself and the very project of knowing. The crisis in science was an expression of a radical crisis in the life of European humanity. Much broader than a problem with the scientific method which could be resolved by progress in science, it was a crisis which affected European man in his overall capacity to make sense of his cultural life (Lauer, 1965). The roots of the crisis were in the self-understandings of man, in the way man views and interprets himself in relation to his being in the world.

To Husserl, the study of the history of Western culture since Galileo revealed a gradual replacing of the world of immediate, lived experience with an objectively true and valid world of the sciences which passed for the real world (Spiegelberg, 1965; Ricoeur, 1967). In The Crisis, Husserl attempted to solve the problems involved in man's theoretical knowledge and in science by means of an analysis of his prescientific life and daily experience which he termed "Lebenswelt". This is the world as immediately expressed in everyday life, immediately given in individual and social experience. For Husserl, science tried to transscend and conquer the Lebenswelt and in so doing concealed the life-world. Because it had never become aware explicitly of the concealment, science had lapsed into objectivism with its conviction that the truth of the world and the totality of Being consist in what is expressible in statements of an objective, scientific context. Science was no longer aware of its origin in fundamental motives of the life-world itself.

Husserl insisted that an objectivist, scientific explanation is only one mode of contact with the world and saw the necessity to go back from a scientific world view to prescientific experience. The world of science must rest and build on the firm Lebenswelt foundation. In The Crisis, Husserl urged for a phenomenological reduction which would take one back from the world as explained and interpreted scientifically to the world immediately given in experience before science. This return to the Lebenswelt entailed more than naive description; it involved a reflection on experience itself, on the subjective achievements of experience and on the conditions of the possibility of that experience insofar as they are found in every experiencing subject, that is, the universal structure of the life-world (Farber, 1943). Husserl went on to elucidate the role of the life-world in the constitution and development of science by declaring that science arises from and develops in an open, intersubjective community of scientists; it is a collective, cultural achievement.

Recognizing the bankruptcy of scientific objectivism long before it was widely accepted, Husserl offered a solution in the phenomenological method which was for him the only way to bring about a change in attitude and understanding necessary to overcome the philosophical and human crisis (Spiegelberg, 1965). While acknowledging that objective science played an important role in cultural life, he cautioned of the dangers of being seduced and determined by scientific interpretations of the world. Husserl called for a temporary but necessary suspension or bracketing of culture and science in order to uncover the life-world and its essential structures. As an integral part of his thesis, he stated that an application of phenomenological reduction reveals that consciousness is of necessity related to the conscious life of others. The experience of self as a human being is an experience of living in an historical present which implies a connection with a past and future. Experience also contains references to other people. This community of subjects forms one of the essential, constituting components of the Lebenswelt (Cartesian Meditations, [1932] 1970:89-150).

The Development of a Phenomenologically Oriented Sociology

Using as a starting point Husserl's concept of Lebenswelt, sociologists of phenomenological orientations began to look at the deep structure of human relationships. In particular, Alfred Schutz (1899-1959) synthezised Husserl's concept with Weber's subjective theory of action and from the outset emphasized the intrinsically social aspects of the natural stance and developed sincerely in detail the conception of the life-world as an essentially social realm (Wagner, 1981).

For sociologists with a phenomenological orientation, the lived world is an interpreted world throughout; these interpretations are socially derived and handed down mainly through language. Man acquires language, multiple typifications embodied through language, rules, recipes, modes of conduct and behaviour which are all socially approved and which together make up his stock of knowledge at hand. This is his frame of reference and orientation for dealing with fellow human beings. Schutz referred to this sediment of one's personal past as his biographically determined situation. While each has his own unique vantage point and perspective, a reciprocity of perspectives can be achieved because of the interchangeability of standpoints. Schutz' theory of the social origin of knowledge and general thesis on the reciprocity of perspectives is recognized as a major contribution to a deeper understanding of intersubjectivity.

Schutz recognized the highest form of intersubjectivity to be dialogue which he described in terms of participation in the development of the stream of thought of another and making the other participate in his own stream of thought (1940). For Schutz, dialogue is an interlacing of streams of consciousness simultaneously experienced now in listening to another and simulataneously lived in addressing others. Schutz extended this notion of dialogue to describe a pure we-relationship, that is, a face-to-face relationship in which the partners are aware of each other and sympathetically participate in each other's lives. Calling attention to the inner dynamic of the we-relationship-in-action with such descriptive phrases as "sharing in the same vivid present", "growing old together" and "mutually tuning in", which are characteristic of every situational involvement in our ongoing life, Schutz' theory of intersubjectivity is of major significance in illuminating the social dimension of consultant-teacher relationships.

Contrary to behaviourist and structural functionalist perspectives which are most distanced from the level of human meaning, social theorists of phenomenological orientations give primacy to the modes of attention man gives to his world. They take the problem of meaning as their starting point and understand action in terms of meaningful projects. From a phenomenological perspective, a relationship such as consulting is fundamentally a social relationship which is pre-eminently meaningful.

Critical Social Theory

The "critical theory" of society spans several generations and disciplines. Also a phenomenon of German intellectual history, the origins of critical theory lie, on the one hand, in the philosophical traditions of idealism, Marxism and hermeneutics, and on the other, in Freudian psychoanalysis (Connerton, 1978). The most well-known scholars associated with this tradition, centred in the Institute for Social Research in Frankfurt, are Adorno, Benjamin, Habermas, Horkheimer, Marcuse and Neumann.

The critical model of social science views theory as an analysis of social situations in terms of those features which can be altered in order to eliminate frustrations experienced by participants. The purpose of critical theory is to give an account of a social situation in such a way that it becomes possible for participants to alter their self-understandings and their situation. Critical social theory has three essential features (Fay, 1975). Firstly, it accepts the necessity of interpretive categories. In critical social theory, understanding is in terms of intentions and desires of social actors being observed and their rules and constitutive meanings; critical theory is rooted in felt needs and must begin therefore with an understanding of the actors from their own vantage point. Secondly, it recognizes that many actions are caused by social conditions over which there is no control. Critical theory tries to uncover systems of social relationships which determine actions and their unanticipated consequences. Thirdly, it recognizes explicitly that theory is integrated with practice. The test of a critical theory lies partially in determining its practical relevance in leading to a satisfaction of human needs; critical theory ties its knowledge claims to the satisfaction of human purposes and desires. The truth of theory is partially in determining whether it can be linked with action.

Of the three characteristics of critical theory, its commitment to social practice is recognized as the most important. There are three identified ways in which critical theory can improve social practice: a) by accounting for structural conflict and social discontent, b) by showing historically how actors came to be where they are with particular purposes and unsatisfied needs, and c) by showing how the underlying structural conditions can be removed and the discontent eliminated. Critical theory must first explain the contradictions in social life which underly the tensions and conflicts experienced by actors in terms of felt needs and experienced privations. Furthermore, it must inform and then call for specific action.

Like phenomenological theory, critical social theory starts with the assumption that human action is rooted in the self-understanding, perceptions and intentions of actors. All explanations of actions must refer to the phenomenological experience of the actors. However, critical theory goes a step further by promoting understanding not merely in terms of lived experiences but also in terms of socio/historical conditions - that is, the conflict and latent contradictions between the needs and purposes which the social order gives rise to and the inadequate satisfaction which it provides.

The practical intent of critical theory can be accomplished in several ways. Firstly, theory can attempt to articulate the felt needs of a specific group, to conceptualize their situation and to explain the conditions of their frustration in the ordinary language in which their experiences are expressed, and to offer a program of action intended to satisfy their desires. Secondly, through ideological critique, theory can demonstrate how certain beliefs, attitudes and self-understandings are incoherent because they are internally contradictory. It can show actors how they have been deceived by false conceptions which maintain a social order which is thwarted, and more positively, it can suggest new self-conceptions and in the process, point rationally to ways of helping them develop personally and professionally. Thirdly, critical theory can show specifically how the social structure will change so as to undermine the appropriateness of the false ideologies which actors possess. A critical theorist must make sense of changes in terms of the real needs of the people involved in order to be ready for those who reject his interpretation of the situation.

Critical theory is linked essentially with a program of action. From a critical perspective, the translation of theory into practice necessarily requires the participation and involvement of the social actors themselves. There is an educative role of critical theory which Freire (1962) described as "conscientization". By this he meant involving actors in an analysis of their existing situation to help them to see themselves and their reality in a new way and to decide how to alter conditions which they find oppressive. The crucial elements in the process of consciousness-raising are firstly, to provide the means whereby actors come to see themselves in radically different ways by offering a theory which explains why they are frustrated and doomed to continue in this condition given their conception of themselves in their social order, and secondly, to offer a reconceptualization whereby actors develop alternative views of themselves in relationship with others and pursue alternative courses of action. The results of conscientization are a change in self-concept, a redefinition of needs and desires, increased knowledge about the repressive features of the social order, and action to transform the situation. This leads to an emancipation based on the transformation of consciousness.

Critical social theory extends the theoretical assumptions of phenomenology and makes the self-conscious integration of theory and practice its central core. As to its origin and development, Fay has said:

> ... a critical theory is clearly rooted in concrete social experience, for it is one which is explicitly conceived with the practical intention of overcoming felt dissatisfaction ... A critical theory arises out

> of the problems of everyday life, and is constructed with an eye towards solving them ... It is itself a catalytic agent of change within the complex of social life which it analyzes (1975:109).

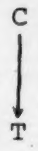
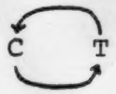
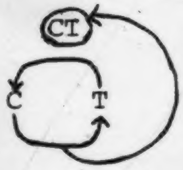
Alternative Paradigms of Consulting

A critical analysis of relationships in education must project beyond traditional conceptualizations to alternative views of human interaction. To recast consultative relationships requires modifying both overt and covert aspects and reworking the conscious and subconscious elements of communicative relationships. The outline on the following pages represents an attempt to move beyond predominant objectivist conceptualizations of consulting by suggesting alternative purposes, interests, methodological approaches, appropriate data, root activities, views of social relations, criteria for evaluation and outcomes. The presentation of alternative paradigms is based on a recognition of the inadequacies of traditional social theories and the need for new orientations as found in phenomenological and critical social theory. Following the outline is an initial description of alternative orientations to consulting and a case for complementarity among various orientations. The outline of alternative paradigms is intended primarily to serve as a frame of reference for evaluating consultative relationships in concrete programs in continuing teacher education.

CONSULTING IN TEACHER EDUCATION: THREE PARADIGMS

	Orientation	Purpose of Consulting
1.	Objectivist	For the consultant to interpret, according to his own conceptual framework, the objectified world of the teacher. To find discrepancies between what the teacher is doing and should be doing, to diagnose deficiencies and to prescribe compensatory activities.
2.	Interpretive	For the consultant to communicate with the teacher, to understand the teacher's world view by grasping the meaning structure which he gives to his classroom world. Together with the teacher to uncover the context of the relationship and its relevance and meaning for participants.
3.	Critical	For the consultant to provide opportunity for action and reflection by engaging in ongoing dialogue with the teacher. To allow a mutual encounter of world views so that a critical consciousness and a theory of action can emerge.

	Consultant's Interest	Methodological Approaches
1.	Explicitly, to improve instruction. Implicitly, to dominate and control by subjecting his intellect and will on the teacher's world and by imposing his world view to ensure that the teacher implements given programs.	Efficient problem solving in specified steps and stages. Dictation of instrumental competencies and strategies. Clinical observation and supervisory conferences.
2.	To understand the practical intersubjective world of the teacher. To further a deeper understanding of the lived worlds of children. To encourage the teacher to express himself.	Problematizing the existential situations of participants. Situational descriptions by participants.
3.	To further a deeper understanding of lived worlds and also the socio-cultural historical roots of participants' worlds. To disclose underlying conditions which cause domination by false conceptions. To facilitate a growing awareness of and emancipation from imposed constraints on the relationship.	Problematizing and conscientization. Mutual questioning and dialogue.

	Appropriate Data	Root Activity	Underlying Social Theory
1.	Means-ends data; teaching methods, activities and materials to achieve intended outcomes specified in the curriculum. Specific teacher behaviours, competencies and skills.	Interpretation and judgement of the teacher by the consultant. 	Structural/ Functionalism Behaviourism Systems Theory
2.	Multiple vantage points and perspectives (of consultant, teacher, students).	Communication 	Phenomenology Phenomenological Sociology.
3.	Underlying assumptions about consulting and teaching. Implicit ideologies of consultant and teacher; views of man and world. The socio-cultural and historical realities of consultant and teacher.	Mutual critical reflection 	Critical Social Theory

	View of Social Relations	Criteria for Evaluation	Outcomes
1.	Ideal type: Consulting-as-expert-direction	How well do the means chosen by the consultant relate to his ends?	The teacher is more effective in achieving the goals of given programs. Acceptance of things basically as they are. Continued domination of consultant over teacher and increased alienation.
2.	Ideal type: Consulting-as-conversation	How relevant and meaningful is the relationship for participants' personal and professional development?	Teacher realization that his interpretations of the world are valid. Recognition of the importance of lived experiences.
3.	Ideal type: Consulting-as-co-participation	To what extent does the relationship allow participants to become conscious of their own perceptions of reality and underlying conditions and to deal critically with them? Does the relationship advance the cause of liberation?	An understanding of the deeper meaning of consulting. Clarification of participants' perspectives and assumptions. Critical consciousness raising.

Embedded Views of Social Relations. In describing alternative paradigms of consulting, the construction of "ideal types" is helpful. Originating with Weber (1947) and modified and clarified by Schutz ([1952] in Wagner, 1970:275-293) an ideal type is a pure construct created by an investigator for exclusively methodological purposes to gain access to meaning. While an ideal type is a deliberate exaggeration of certain features of a given phenomenon to the neglect of others, it is not an arbitrary creation. An ideal type is based on the investigator's secondary sources of information and, most importantly, on primary experiences and life history. The creation of ideal types provides the researcher with a framework for analyzing the social structure which underlies human relationships.

The ideal type of consulting-as-expert-direction characterizes consultative relationships in teacher education. Typically, the consultant has technical knowledge and expertise to offer his solution to the teacher's problems. The consultant defines what is meaningful and relevant for the teacher, despite the fact that his system of relevance and structure of meaning may be very different from the teacher's. The ideal type of consultant-as-stranger, suggested initially by Rothe (1979) to characterize clinical supervisory-teacher relationships, is also appropriate for traditional consultative relationships in which the teacher remains a spectator and passive recipient and does not share the consultant's relevance system.

The view of man in an interpretive orientation to consulting is one of man-in-his-world of fellow man. The ideal type of consulting-as-conversation is characteristic of a relationship in a second paradigm which recognizes that both consultant and teacher have knowledge and experience to share through the relationship. In an interpretive paradigm, consulting is a social situation in which both consultant and consultee give personal meanings by interpreting continuously the events they experience. There is an acceptance of different interpretations with no one necessarily having to dominate. The relationship is fundamentally one of conversation among friends.

To advance consultative relationships to a critical level requires that the consultant becomes involved with the teacher-consultee beyond acceptance of the teacher's interpretations. He enters the world of the teacher and engages him in mutually reflective activity. The ideal type of consulting-as-coparticipation characterizes a social situation wherein the consultant questions the teacher and himself and encourages the emergence of new questions. There is an engagement in mutual critical reflection as both consultant and teacher participate in open dialogue and mutual questioning of the bases of curricula and instruction whether at the level of child or adult.

An Interpretive Orientation to Consulting. To elevate consulting from an objectivist to an interpretive paradigm requires a change in emphasis from technical-cognitive to practical knowledge of man's meaningful experiences. An underlying interest of the consultant is to gain insight into the teacher's experiences as they are lived. Contrary to controlling interests of the consultant, in the interpretive paradigm the interests of the teacher-consultees are served through the consultant's aim to help them to become more open to the experienced world and to their own emotions and feelings, as well as to act with new intentions in their relationships with others. The fundamental action of the consultant is communication with teachers in order to understand their views and to explore the meaning structures which they give to their classroom worlds. The classroom is viewed as a field of holistic, subjective elements which cannot be fragmented.

In an interpretive orientation to consulting, the intent is to problematize the existential situations of teacher participants by bringing to the surface, through situational descriptions, what they are already involved in at a pretheoretic level. The relationship is advanced to a hermeneutic level (Gadamer, [1965] 1975) as the interaction between consultant and teacher moves from pre-reflection to a reflection on the meaningfulness of the relationship. Teacher involvement is based on intrinsic rather than extrinsic motivation as the consultant listens to what the teacher has lived and experienced and deals explicitly with it. Both consultant and teacher emerge from the relationship with a deeper understanding of lived experiences and recognition of multiple and equally valid structures of meaning.

A Critical Orientation. To elevate a consultative relationship to an emancipatory level requires a joint commitment to the goal of consciousness-raising. Together consultant and teacher analyze their existing relationship, become aware of the constraints on the relationship and take action to transform the situation. Integral to this process of conscientization is the critical notion of dialogue (Freire, 1973). From a critical perspective, any attempt to improve a consultative relationship must focus on the quality of the dialogue between the consultant and the consultee. Dialogue is a necessary precondition for humanization and liberation without which man can neither be fully human nor free. In Freirian terms, dialogue is the very encounter of man in and with the world in order to name and to transform it. In a dialogical consultative relationship, the teacher-consultee names his own reality instead of receiving labels of reality from the consultant.

A consultative relationship approaches a critical level if at some point the natural, cultural and social realities of participants are made problematic as a basis for liberation from distortions, constraints, and illusions. During this process all activities which promote manipulation and domination are brought to the surface for open discussion. This is contrary to an objectivist level in which the consultant domesticates the consultee to accept things as they are and to resolve externally defined problems. In a critical paradigm of consulting, the consultant guards constantly against defining the problems of teachers for in so doing he distorts the totality of teachers' experiences and perpetuates their lack of self-confidence.

From a critical perspective, the consultant must reevaluate and alter his interpretations as the teacher-consultee expresses his thoughts and aspirations, and reacts to and reflects on new self-understandings. Furthermore, there must be a flow of natural and uncoerced expressions from consultant to consultee and vice versa, and this kind of discourse can occur only when the relationship is free from domination and threat. Contrary to the consultant convincing the teacher to change or seducing him to accept an external solution, there is the mutual recognition that meaningful change can be implemented only at the level of the person. Of major significance in critical consulting is the recognition that only the person himself, consultant or consultee, can shed fears, denials and self-repressions.

Complementarity of Paradigms. To suggest alternative paradigms of consulting and to call for an elevation of consultative relationships to interpretive and emancipatory levels is not to abandon objectivist orientations which have dominated consulting practice. On the contrary, it must be recognized that in any human relationship there are parallel developments which participants should undertake to fulfil (Garfinkle, 1981). It is essential to recognize limitations within each orientation to consulting and as well, to acknowledge that varied approaches might properly be employed in different situations and for specific ends. A tri-paradigmatic framework of consulting has been presented in the hope of initiating the construction of a unified framework that is adequate for general social theory and that preserves the positive elements of each orientation. It is a recognition of alternative orientations which makes possible a paradigmatic shift in consulting, at the very essence of which is a reconciliation of traditional with alternative conceptualizations.

The suggestion of complementarity of paradigms is an elevation of Habermas' theory of cognitive interests, a major limitation of which has been the perpetuation of a dichotomy among the empirical/analytic, historical/hermeneutic and critical sciences. While Habermas succeeded in advancing an understanding of communication beyond a narrow instrumentalist viewpoint, he has not illuminated the relationship between the hermeneutic and emancipatory levels or allowed for the possibility of their being integrated with objective levels as would seem necessary for improving social relationships in teacher education (Favaro, 1981).

Ricoeur (1973) has taken exception to the sharp distinction drawn by Habermas between hermeneutic and critical social sciences. For Ricoeur, hermeneutics can fulfill its program only if it introduces a critical distance which is conceived and practiced as an integral part of the hermeneutic process. Likewise, critical theory can only fulfill its project if it incorporates a regeneration and a reinterpretation of the past. Acknowledging the advancement of

Ricoeur's critical hermeneutic perspective, it must be recognized that interpretive and critical orientations to human relationships are vitally complementary. An interest in establishing an emancipatory consultative relationship must be grounded in a practical interest in communication without rejecting completely the place of technical competence in communicative interaction. To elevate a consultative relationship to an emancipatory level requires that objectivist and interpretive levels not be abandoned, but rather that they be recognized and integrated by participants through communicative interaction.

SUMMARY

The purpose of this chapter has been to analyze the dominant paradigm of consulting in education from a critical perspective. The analysis was conducted in three interconnected parts. Firstly, dominant social theoretic perspectives were uncovered and assessed in terms of their adequacy as foundational social theories for consulting theory and practice. Secondly, the dominant orientations of educational research in consulting were re-viewed in terms of the meaningfulness of their findings. Thirdly, alternative phenomenological and critical social theories were explored as a basis for an initial reconceptualization of consultative relationships and a possible redirection of educational research.

A critical theoretic framework was adopted for the analysis because of its inherent potential for an enlightened view of human action and its rootedness in a fundamental interest in emancipation from modes of alienation, repression and control. A critical frame of reference allowed for an uncovering of deeper meanings in the everyday language of consulting and a probing of root activities and hidden interests in current consulting practice. Because a common feature of prominent orientations to consulting has been the production and use of technical knowledge, the critical theory of cognitive interests of Habermas (1971) was found to yield particularly illuminating insights for the analysis of consulting relationships.

Focusing initially on the language of consulting, a review of the literature revealed an objectification in the prevailing language which has served to reduce consulting to a factual relationship of being-as-things. Furthermore, the prominent emphasis on centreing attempts and the recent embrace of consultee-centred approaches as promising alternatives to traditional consultant-centred orientations were found to gloss over the essentially human dimension of consultative relationships and to block efforts to establish authentic dialogue.

A critical analysis showed considerable evidence in the literature for two predominant underlying actions of consultants. Root activities of interpretation and judgement were uncovered beneath such typical actions as identifying discrepancies in teacher behaviour, diagnosing deficiencies and prescribing compensatory strategies. Further investigation of the literature revealed an emphasis on consultative competencies in a narrow positivistic sense. The widespread acceptance of an instrumental view of competence was seen to prevent a recognition of the sociocultural significance of the living acts of consulting and being consulted and to distort the root meaning of consultative competence as "a leaping forth and seeking together". The preoccupation with technical strategies and instrumental competencies was interpreted as further evidence of a cultural regression where technical rules have replaced social norms and values and where concern for intersubjective communication has frequently been disregarded, and where interaction has been determined increasingly by technical rules at the expense of spontaneous human concerns.

Moving from embedded views in language to underlying theoretic perspectives, traditional theory and practice of consulting were found to be rooted solidly in two predominant social theories: structural/functionalism and behaviourism. A subsequent reexamination of the foundations of these theories revealed that functionalism reified the social system to the exclusion of concrete human individuals and misrepresented social action as an appendage of the system, as a product of role playing and the outcome of internalized role expectations. Furthermore, the influence of structuralism, as evidenced in the obsession with stages and steps in establishing consultative relationships, has served to convert the dynamic nature of consultative relationships into discrete and static entities and to ignore the deeper level of intentionality which is at the essence of human interaction. Behaviourism was found to be inadequate because of its depiction of the social world as an external object-world, thereby missing the intrinsic meaningfulness which is the essential character of the social world and reducing the rich meaningfulness of a social relationship such as consulting.

The dominance of the positivistic social theories of structural/functionalism and behaviourism as uncovered through a critical analysis of the current paradigm of consulting would account for the promotion of coerced control in consultative relationships in education. This presents a major obstacle to the achievement of authentic dialogue between consultant and teachers. The influence of these underlying social theories has served to hide the fundamentally human dimension of consulting and to conceal the fact that reality is socially constructed.

In recognition that research methods and procedures also rest on assumptions about man and the social world, a re-view of the dominant orientations of educational research in consulting was carried out in the second part of the chapter in order to uncover unexplicated notions of man-world relationships. Several assumptions underlying these dominant orientations were made explicit and challenged from the point of view of objectifying human relationships, denying man's intentionality and mistreating or completely ignoring the question of meaning.

An examination of several graduate research studies conducted from an educational administration orientation revealed a limited focus on the instrumental content of consultative relationships. These studies reflected the prevalence of objectivist research techniques and interpretive methodologies. Moreover, the research literature in general pointed to frequent cases where researchers limited themselves by narrowly-defined problems and traditional scientific methodologies and failed to treat meaning as problematic, thereby passing over the problem of how consultants accomplish meaningful social interaction with teachers.

A critical inquiry into mainstream research in consulting uncovered the assumption that the production of more adequate technical, cognitive knowledge is the substance of all rational decision-making. The most recent studies in education were conducted primarily to obtain new information on needs and concerns of teachers and typical practices of consultants. A closer examination of their major findings prompted the fundamental question of their meaningfulness and the value of a continuation of traditional research orientations. A summary of education research in consulting pointed clearly to the need for new research directions and alternative orientations which allow for searching into the essential meaning of consulting in the fundamental interest of transforming traditional consultant-teacher relationships.

To conclude the critical analysis, alternative phenomenological and critical social theories were introduced with initial emphasis on their development backgrounds. Recognizing that any attempt to summarize phenomenological and critical philosophies would remain an oversimplification of their complexities and diversities, some of the foundational elements of these alternative social theories were presented. These became the basis for a reconceptualization of consultive relationships which was presented first in the form of an outline entitled Consulting in Teacher Education: Three Paradigms. This was an initial attempt to move beyond traditional, objectivist conceptualizations to alternative interpretive and critical orientations. A tri-paradigmatic framework brought into focus multiple purposes of consulting, interests of consultants, methodological approaches, appropriate data, root activities, underlying social theories, views of social relations, criteria for evaluation, and outcomes. The outline of three paradigms of consulting was designed to serve as a frame of reference for an analysis of consultative relationships in concrete programs in continuing teacher education.

The chapter concluded with a case for complementarity of objectivist, phenomenological and critical orientations. In a recognition of alternative orientations lies the potential for a paradigmatic shift, at the essence of which is a reconciliation of traditional with alternative conceptions.

CHAPTER IV

A PHENOMENOLOGICALLY ORIENTED INVESTIGATION OF CONSULTING

This chapter explores the meaning of consulting within concrete situations wherein teacher educators and educational administrators have attempted to serve teachers in a consultative capacity. As a phenomenologically oriented investigation, it is a search for a deeper and fuller understanding of consulting in the context of continuing teacher education through a display of lived experiences which reveal what it is like to consult and to be consulted. By probing more deeply into what it means to be a consultant, it is anticipated that something of the grounds of the fundamentally human relationships between consultants and teachers will be uncovered.

For this investigation we suspended temporarily conceptions of consulting in terms of steps to be implemented, stages to be reached, and competencies to be mastered in the belief that such views gloss over the essential meaning of consulting. By bracketing such prominent conceptions, we were ready to begin to uncover the essence of consultative relationships. This was not to deny the importance of consultative competence, but rather to address it in a more fundamental way - namely, what makes it possible to say that a root sense of competence exists in consultative relationships with teachers involved in continuing education?

The question of the fundamental meaning of consulting takes on vital importance at a time when educators have distanced themselves from the fundamental meaning of human relationships. It is of special interest to those who believe that teacher education means more than training teachers to teach and ensuring that they have a place to practice what they have been taught. Increasingly, those committeed to advancing the quality of continuing education programs for teachers are recognizing how the positivistic notion of practice as the testing ground of theory has led to an obsession with the interpretation and use of instrumental strategies and technical skills. At a time when teacher in-service education has been described as the most neglected area of the entire educational process (Wood and Thompson, 1980), new attention is being directed to ways to help teachers in their personal growth and professional development. Hence, the meaning of consulting should be of primary interest to all those who have an opportunity to help teachers. For teacher educators and educational administrators who take seriously their call to service, the basic question becomes what to do with a teacher or group of teachers in a meeting, in-service session, workshop, conference, accredited course or long-term program. An answer to this question calls for a penetration through stages, steps, methodologies, instrumental competencies and models of consulting to seek out the significant essentials of good consultative relationships with teachers.

To The Lebenswelt. Where do we begin to look to find the deeper meaning of consultative competence? A review of the literature in Chapter II indicated that the essentials of good consulting are not found in the dominant orientations and current models of consulting as presented in more than a thousand library sources on consulting in education. Rather, one fruitful direction for seeking the essential meaning of consulting is that set by Husserl, whose lifelong search for the grounds of science ended with a clear and profound statement wherein lay a new direction for educational research into human relationships. As pointed out in Chapter III, Husserl called for a return to the Lebenswelt; a turn back to the lived world, "to the things themselves". Heeding Husserl's call, one can find the essentials of good consulting in a few isolated consultative relationships. As van Manen, a philosopher who has gained recognition as a leading North American voice in phenomenology for education, has declared:

> The significant essentials are the fundamental existentials in the lives of people, actualized in life-world situations (1980:2).

In this chapter, therefore, we attempt to investigate concrete relationships of educational administrators and teacher educators consulting with teachers and school principals and engaging simultaneously in action and reflection. It is in the dialectical interplay between action and reflection, grounded in specific consultative situations, wherein the meaning of consulting and good consultative competence manifests itself and is articulated. What follows is an attempt by a researcher coparticipating with five educators to make explicit and to illuminate their lived experiences in consulting as expressed initially through one-to-one interviews, followed by a series of group reflection sessions.

TO THE LIVED WORLDS OF CONSULTANTS AND TEACHERS: AN INTERPRETATION OF SIX INTER-VIEWS

Within our present educational structure, the attainment of an administrative position involves for the most part a distantiation from teacherhood. Whether one becomes a principal, a supervisor, a program co-ordinator, a curriculum consultant or a senior administrator, he is no longer a teacher - his vantage point and frame of reference have changed. Many administrators can recall their first encounter with teachers after having been promoted above them in the hierarchical structure - towering over all those faces at a staff meeting, doing most of the talking at an in-service session. Some may even recall insisting on being called by their surnames and new titles acquired through advanced study or promotion. From the outset of becoming an administrator, there prevail the feelings of control, of being able to tell teachers how it really is and how it will be, of having charge over, directing and managing. There is a sense of having been elevated from the mundane and trivial routines of the classroom to a position of wider vision, or "super-vision", where one can now oversee, "in-spect", and look in from up above. For many administrators, this distance from teachers becomes extended with the passage of time.

To become a school administrator, a teacher educator or a formal consultant to teachers is in a real sense to become alienated from what it means to be a teacher. In our daily talk about schools, the principal is not the leading teacher but the one over the teachers. So too with teacher educators and consultants who are often far removed from the vantage point of teachers. And yet, paradoxically, if they are not prepared to serve and willing to meet the needs of teachers, as both Latin roots "ad-ministrare" and "consultare" imply, then there is a serious question of how they can administer, teach or consult in the fundamental sense of enhancing human potential. The dilemma is a real one but how can it be resolved? Clearly one answer is for administrators and teacher educators to enter the lived-worlds of teachers; in everyday language, to put themselves in the shoes of teachers. Throughout the interview with Marge, an educational consultant in human development, there was a plea for consultants to reconnect with the worlds of classroom teachers. In Marge's own insightful words:

> If I don't walk down the corridors sometimes and see the bundles of energy and the types of discipline that teachers have to work through, then how can I (as consultant) get inside the head of a teacher? How can there be common ground for us to dialogue if I can't say, 'My Lord, how do you get through your day?'

Marge implores consultants consciously and deliberately to step back, step up and step in to the worlds of teachers, thereby "hooking into the reality-binding situation that gives common ground". Part of this reconnecting is coming to know in a fuller sense the stresses of being a teacher.

Restoring Common Ground. What is it like for an administrator to lose "common ground" with teachers? Karen, whose elementary school is convincingly a model of positive relationships, recollected a most devastating experience with her staff, which at the time left her shaken and deeply hurt but which in retrospect was an invaluable growth experience. Karen's experience is of interest not only in its portrayal of the impact of a principal losing and then restoring at least partially the "shared space" in her consultative relationships with her staff, but also because it reveals something fundamental about being consulted, in this case by a non-authoritarian superintendent.

Karen had secured release time one afternoon a month for her staff to engage in curriculum planning. Anticipating a harmonious and happy collaboration, Karen met instead with a reluctance and a cool reserve from her staff. She felt unwelcomed as she visited groups of teachers on their curriculum planning days. Simultaneously, complicating the problem, there was a resentment within the staff that a group of outside teachers might invade their classrooms without their knowing, when in fact Karen had invited them as casual visitors, as she had often done before to view the organizational pattern of the school and to meet staff members during their free periods. The atmosphere in the curriculum meetings became tense, and Karen sensed undercurrents and heard accusations that she was furthering her own ends as a college instructor through these curriculum planning days and school visitations. She knew neither the nature nor the reasons for the undermining that was going on and was reprimanded by her curriculum supervisor for putting her staff under needless stress and strain.

For a week Karen "mulled it over", appalled to think that something strange and unexplainable was happening in her midst, and decided to cancel the next scheduled curriculum meeting. Unable to continue to work in such tension she decided to discuss the problem with her superintendent and was surprised to discover his awareness of the whole situation. What happened in the meeting with him revealed something fundamentally positive in an effective consulting situation.

The superintendent first asked Karen to state the problem from her vantage point and then disclosed what he had heard. He proceeded to inform her of his high regard for her administrative abilities, reassuring her that she could not be faulted for requesting curriculum development time for the staff. He commented on her excellent record, and the positive rapport which he knew to exist between herself and her staff. Karen recalled vividly his next memorable words:

> I know that you are grieved by this and that you are upset by it, but I want you to think about that and to be assured that you have the respect of your teachers ... They respect you as an administrator. I feel that you are able to handle this situation. I don't know why this happened to develop but perhaps you can ponder it and arrive at a workable solution.

What was remarkable from Karen's vantage point was that the superintendent did not offer his solution to her problem. In retrospect, she said:

> I think that if he had offered me a solution I would have immediately thought that I had failed and that if I needed support then I was going to have to come back next month and the month after to have someone else handle my problem. All this was going through my mind: 'Was I no longer capable of handling this job? Am I failing in the area of human relationships?'

Karen returned to school, feeling better merely for having talked about her problem to someone who listened genuinely to her. She eventually arrived at her own solution. She called a staff meeting, knowing it would either make or break her personally and professionally, and she expressed the great difficulty but absolute necessity to discuss "the undercurrent phenomenon" in the school. Karen expressed the hurt, upset and the anger that some teachers would publicly or privately belittle, demean or criticize her when she had always supported them. Addressing the issues of the monthly meetings and the school visitations, she wondered aloud if she had any friends left on staff. She then adjourned the meeting, left the school and went home.

While she could have named the teachers directly responsible, Karen chose not to do so at the meeting. In fact she never said another word about the problem, leaving things to fall back into place knowing that some teachers felt sad and ashamed. In time, the once positive consultative relationship with her staff was restored and the hand of friendship was everywhere. For Karen, it was an experience of her own vulnerability and of not being "on the same wavelength" as her teachers. Her recollection of the whole experience was not that she emerged victorious but that she learned the importance of getting "inside the worlds of teachers". It was a lesson in the importance of reading the signs of teachers' receptivity and of being in tune with them.

Other administrators might have ignored or even denied the problem, thereby blocking any possibility for renewal of a common bond with a staff. So as not to further the process of destruction of staff relations, of the school and indeed of herself, Karen chose to deal with the problem openly in a staff meeting in such a way that the door was left open for restored communication and a new beginning. While we heard from Karen's vantage point as principal, we don't know what really transpired among other staff members. From Karen's perspective, within several weeks there was a restoration of friendships to the point where once again she and her teachers could "cry together as well as laugh and celebrate together". Karen's action of consciously and intentionally reconnecting with the worlds of teachers must have been reciprocated by their reentry into her world as principal.

It is important also for our purposes to note in this personal experience the display of nondirective, and genuinely supportive consulting by a superintendent. Karen would have interpreted an imposed solution as a personal failure in handling her own problems, and would have emerged from the experience with a feeling of defectiveness. An expert problem-solving stance to consulting by the superintendent would have served to exploit and repress any possibilities for her personal growth and social development with her staff. While events in Karen's school were causing her faith in herself to be shaken, it was a sensitive and secure superintendent who discarded the mantle of the expert and thereby reconnected with her world and restored her faith in herself.

The Antithesis of Dialogue. When asked what it was like to be consulted, Lillian, a teacher specialist and consultant in the creative arts, recalled two experiences which depicted vividly a supervisor who had not only lost sight of the realities of the classroom but who had developed an authoritarian consultative style which reduced teachers to objects to be used and dehumanized.

Frustrated by restricted time schedules and inadequate facilities to implement a program of overwhelming interest to students, and concerned about the lack of time to work with teachers, Lillian and two colleagues developed a plan for program restructuring whereby more students would be reached for longer periods of time. She approached her supervisor for advice on how best to proceed and, on his request, sent him a written reorganizational scheme. Several weeks passed with no response to the brief, when one morning the supervisor's secretary telephoned to tell Lillian (emphasis hers) to come to a meeting. On arrival she was surprised to find heads of other specialist departments and was shocked to be told that the present system, which restricted the school year division into thirds with equal time for specialist subjects, was to remain unchanged. Despite her countering each argument put forth against the new proposal, the supervisor "wouldn't move an inch". Lillian described his domination of the meeting:

> He told us, almost in a threatening way that we were refusing to cooperate and making it very difficult and that we had better learn to cooperate ... He further told us that it was going to stay as it was. There was no discussion; we weren't asked anything. It was the absolute antithesis of dialogue. We were simply sat down and told. And when we questioned to any extent, he became angry.

Lillian recalled that it was more like a lecture than anything resembling dialogue. The supervisor's unilateral decision was accepted begrudgingly fearing that he would interpret any retaliatory action as an attempt to undermine his authority. From Lillian's perspective it was a purely organizational decision designed to keep children in their places with no sensitivity to their fundamental needs or those of teachers.

There may well have been overriding concerns which influenced the supervisor's decision and which would prevent rendering any final judgment about his consultative competence without further investigation. However, Lillian's second experience with the same supervisor, which she describes as "an outstanding occasion of being consulted", further exemplified the expert stance in consulting and its serious consequences.

Lillian was faced with the recurring problem of vulgar language during class. One day, when a particular word was said loud enough so that she could hear, she decided to confront the problem head-on. Unable to repeat the words herself, Lillian wrote the most offensive ones on the blackboard, told the students the correct words for them and indicated that the incorrect language was not to be used in class again. To her great surprise, she never heard another obscene remark. More than a week later, however, she answered a second call from the supervisor's secretary and went to his office. Lillian recalled the discussion verbatim:

> He said 'sit down' and was very nice. Then he said, 'Now it seems that you had some trouble with bad language in your classroom'. I said, 'Yes'. He asked where the children were from and I told him. He said, 'And you put these words on the board.' So I described for him what I had done and I said that since then I haven't heard another word like that, so that to this point it was working. He said, 'Well, I had calls from families about that because they were shocked, absolutely shocked that you should have done that.' I said, 'Well, what would you suggest that I should have done?' He said, 'I don't know, but I certainly wouldn't have done that. And I don't want you to do that again.'

Lillian expressed total disagreement with the supervisor, commenting that the parent informers "had their heads in the sand". In the end, however, she complied with his wishes that if the problem recurred to send the sources first to her principal and then if necessary, directly to him.

What is revealing from the outset in this account is the approach used by the supervisor to summon a teacher to his office, never giving a reason or an indication of the agenda - seemingly a device to maintain control. The encounter which Lillian described as illustrative of an insecure supervisor whose ruling principle is power and control and who uses his consultative relationship with teachers for dominance by presenting his solutions to their problems. In the presence of such a need for control and domination, dialogue and mutual growth do not flourish. As we listen to Lillian's account we can only conclude that the expert problem-solving stance and the dictatorial way that it was conveyed with the words, "I don't want you to do that again", were essentially destructive of her self-confidence. The real motive underlying such an approach with teachers is not to enhance but to disqualify human potential. From an experience in which she faced a problem and resolved it in a way that was beneficial to herself and her students, Lillian emerged with feelings of alienation and dejection. For a long time after she suffered the consequences of a supervisor's distantiation from the real world of classroom teaching and, more seriously, his insensitivity to human needs.

Relinquishing Exclusive Expertise. The experiences of Karen and Lillian point to a distinct contrast between one consultative relationship based on a reconnection with the lived-world of the consultee and another rooted in domination and control. To become open again to the perspective of others is not an easy task by any means, for this involves necessarily a relinquishing of any claim to exclusive expertise in or certain knowledge of classroom realities.

For Dave, the first realization that he didn't have "the answers" was "traumatic and a little terrifying". Called upon to give a workshop to supervisors on the identification of needs and issues, Dave was completely taken with the notion of consulting as giving. He recalled one moment vividly:

> I shall never forget the profound sense of inadequacy, sitting in this room with about thirty-five people - all senior administrators - and feeling that I had to pronounce wisely, to wax eloquent on the topic. I felt that I must tell them something. After all, I was a member of a school of education and therefore should have something to say that they had never heard before.

In retrospect, Dave says he felt intimidated by a conception of the institutional setting, seeing the school as a dispenser of knowledge and information. It was an experience which thrust some longstanding insecurities into the open and which led to a complete turnabout in his thinking about consulting. His view of consulting changed dramatically, from that of having to enunciate new and profound discoveries to seeing the consulting process as nothing more than sharing in the broadest sense of the word. Dave's response to subsequent requests from teachers and supervisors for consultation became: "I have nothing to provide you at all, but I will talk with you." He had in fact moved from a compulsion to pronounce to a stance of absolutely avoiding a position, merely listening to hear people out and saying, "fine, go ahead". This was completely opposite to the view of consulting as interpreting and pronouncing. However, it wasn't long after that Dave became absorbed with the issue of the fundamental purpose of consulting, and his thinking evolved with new experiences in continuing teacher education.

During the interviews other descriptions emerged which provide examples of consultants relinquishing their expertise and recapturing their potential for encountering the world of the consultee. The descriptions that follow display a stance of openness to new ideas and experiences and a willingness to help others at the risk of making mistakes. They portray consulting administrators and teacher educators who are neither inhibited by fixed attitudes about themselves and others nor caught up with social status.

When asked about the issue of the direction of the consulting process, Marge's response was that good consulting takes place when there is a change of direction from consultant to consultee. The consultative relationship is strengthened if the consultee feels he can express his views of the world. Marge elicits such a response by stating her belief that the relationship doesn't have to take the shape given by the consultant. She will often say to a teacher: "You have a right to be right, and by God, I have a right to be wrong", thereby conveying that the relationship can become codirected as two or more people establish a community. From her viewpoint as consultant, Marge recognizes the importance of getting to know from where the teacher is coming. As she said, "If you see yourself as the expert, then you are constantly fighting the life history of the teacher, putting something on the teacher which she doesn't need, nor do you." The process then is moving from consultant direction to codirection and eventually to consultee direction. Marge said pointedly, "I want them to take over by the end and if they don't, I really see myself as a failure." Let us explore more incisively what happens when Marge consults with a teacher or a group of teachers in an attempt to clarify this movement of direction.

Marge will begin usually by describing where she is, where she is coming from, what her interests are, the possibilities she has to offer, her expectations and her weaknesses. She acknowledges that to do this a consultant must be "at home with herself" to the point where she can tell another person openly if she is "not on top of things today". A significant aspect of initial direction is the way the consultant handles his or her name. Marge's response to the question, "What do you want to be called?" is always the same:

> Well, I'm listed as Dr. ---, why don't we start there. But my name is Marguerite and my friends call me Marge. Now I wonder where it is going to go.

With the last statement, there is an open acknowledgement that the relationship will not be directed completely by the consultant. If the relationship becomes one of coparticipation, then there is a building of something beyond individual participants and invariably it becomes a first-name relationship. From our own experiences as students and teachers, we know of administrators and teacher educators who insist on being called by their full titles, even in one-to-one situations and daily conversations. For such people, there is little hope of establishing mutual relationships with others. For some, the achievement of a higher degree or a promotion leads to a deeper concern for their own psyche and self-importance at the expense of social responsibility.

In our attempts to search for the deeper meaning of consulting, we found ourselves trying to uncover what is at the essence of listening. Marge described it in terms of "holding up a mirror to people", which she elaborated as a process of approximating what the other is trying to verbalize, rewording, "holding it up and sending it back". Convinced that when a teacher seeks consultation, he/she doesn't want answers but merely someone to reflect back from the head and the heart, Marge said clearly and emphatically that the consultant cannot move in on the teacher's space, but she can listen to where the teacher is and in the process help her to reflect back on herself. This view of consulting as mirroring or reflecting back obviates any need for the consultant to have final solutions.

Contrary to always having all the answers, there are situations where a consultant cannot interfere in the space of another person and must step aside. Marge experienced this herself with Rosalie, who was struggling through an emotional depression from the loss of her husband. In this case Marge decided to step aside, not really sure how to handle Rosalie's loss of contact with reality which came through in a final class presentation. This decision enabled other teachers in the class, who all witnessed Rosalie's "breakdown", to support her together as a family. Marge saw herself as merely a part of the group support. But surely the spontaneous rallying of a group of teachers for their colleague didn't just happen. The whole context for team support had been established by Marge herself, as she expressed it with humility in the following way:

> I worked very hard to help that to come to be in the group. I think I was able to lay a common ground so that the teachers could accept their own humanness - where they are with their strengths and what they are able to do.

For Marge, this is often the most difficult aspect of the entire consulting process, when a prevalent attitude of teachers seeking consultation is one of "Don't ask me to do that. I can't do it". Consulting then, from Marge's vantage point, is helping teachers to see themselves as being important, as having something to give and being comfortable enough to offer their way of seeing and indeed themselves as a gift. It means working to find the comfort level of each teacher in an effort to establish a grounding wherein two people, consultant and consultee, are freed from their false self-conceptions.

In Marge's relationship with Rosalie, there emerged the notion of stepping aside and relinquishing a claim to final expertise by intentionally "getting out of the way". For Marge, a main principle of consulting is to make the other person free from you. There comes a moment of engagement in a relationship when "you just get out of the way". Underlying this view of consulting is the assumption that each person has his or her own answers to problems but first needs to verbalize them and then to test out ideas. Marge's experiences of consulting with parents and teachers have led her to see the act of consulting in terms of helping people to express what is inside them as the first step to their finding their own answers. Here, then, is a total rejection of the consultant-as-expert model.

The Act of Consulting - The Mystery of Giving. The haunting question as we hear educators articulate their consultative experiences in terms of listening, relinquishing expertise and getting out of the way, is the question of what the consultant contributes actively to the consulting process. Or is consulting nothing more than listening for some suggestion of a plan for action from the consultee saying, as Dave had once said, "Just fine. Go ahead."? In rejecting the consultant-as-expert model, are we rejecting completely all notions of the consultant-as-actor, giving and actively participating in the consulting process? Surely the answer must be "no", but let us examine descriptions of establishing consultative relationships in an effort to clarify further the action dimension of consulting.

When asked to recall some positive relationships with principals, Jean began to elaborate on her meetings with the "gang of four" secondary school principals whom she had known as a teacher and who were now calling on her expertise as curriculum supervisor. Concerned about the insularity of schools in her district, Jean saw the potential through these administrators for four schools to work together and so convened them. Over a series of initial meetings, she listened to problems voiced by the principals instead of telling them how the meetings would run and what the agenda would be. She deliberately asked each principal in turn to chair the meetings and she herself "began to slip back into the background and let them take a leadership role". Jean's description of "slipping into the background" strikes a resonant cord with Marge's phrase, "getting out of the way". But again we are left wondering the extent of Jean's involvement, so let us pursue our investigation of her experiences.

Jean described those first meetings as "a mutual feeling out process". Her initial aim was to establish a bond of trust which she sensed was absent at the outset. Each of the principals "began to feel me out and I was doing the same". In time, Jean felt she was becoming part of a link. She described what she did to establish trust in terms of being a woman in a professional relationship with four men.

> I would carry on with them. I became one of the boys at the meetings. The language wasn't too colorful sometimes and they would all turn and say 'Excuse me, Jean'. That was in the beginning. And in the end, I probably developed a language

> as colorful as theirs. I was one of the boys. I was never considered a woman ... I went in and I smoked like a trouper with them. I never drank, but if they threw a curse, I'd throw one back.

The type of rapport which Jean was able to establish with four men and they with her was vital to the relationship, a rapport which surpassed gender barriers.

Developing trust was an ongoing process. Even though she had known and worked with Ted before, there was that bond of trust to be established, as Jean recalled spending hours in his office discussing curriculum, people, babies, union, weather, any topic at all. So too with Stan, with whom Jean felt she could talk for hours. He was "a great pontificator" who would use voluminous language but Jean would interrupt him and say, "Listen, Stan, that's a lot of garbage. I don't understand what you are saying so why don't you reword so that I can understand." Here again, the importance of helping the consultee to verbalize and to express his thoughts was articulated. Over time a comraderie developed between Jean and the principals, but not before a testing period. In Jean's words:

> They tested me. Each one of them was in contact with the other and each one knew that I was going from one to the other ... and they began to make their little comments about other supervisors to see if I would carry them back.

It took a year for Jean and the principals to begin to relate together in mutual trust. She remembers well when she felt she had finally established trust with one principal. Jack had once told her that he didn't like generalized statements from senior administrators labelling principals. Jean acknowledged his message but for the time being tucked it away. Two months later, on the discovery that nine of Jack's teachers were working only eighteen of thirty periods a week, Jean had to deal with him directly as the curriculum supervisor. She recalled the meeting vividly, especially her opening remarks:

> Do you recall the statement you made in August about not liking generalized statements, that if you have done anything wrong you would like it said to you? ... Well, you are f----ing well going to get it. You want an eyeball to eyeball conversation and you are damned well going to get it.

Jean put the timetable in front of him and said, "In the name of all that is good and holy, are you crazy? Do you know what you have to do?" Realizing that he had to have a completely new schedule so that his staff had full teaching assignments, Jack said, "I've got to hand it to you, girl, when you give it, you really give it. And that's the way I like it." Jean knew for certain, with Jack's last statement, that a mutual relationship had been confirmed. From then on things really began to flourish between the two and they "developed" together.

As Jack said, when Jean gives it, she really gives it. But what is it that she gives as she relates with administrators and teachers? And what is it about what Jean gives that makes her so influential? Let us listen further as she recounted particular experiences during which her unique consultative style and something fundamental about her professional relationships shone through.

Called in again by Jack to help Shirley, a music teacher who had serious discipline problems, Jean agreed to intervene. Over several days, she observed Shirley's class in absolute chaos, "totally out of control with books slamming, chairs pounding, students surging in like an army, running like gazelles, hitting the piano, yelling, 'Hello, teach, how are ya' today'". After one day of excruciatingly painful classroom observations, Jean met with Shirley. She recollected her opening statement:

> Look, you are having problems with your discipline. In fact, so much so now that they are interfering with your whole teaching style, your technique, your lesson plan. Everything is going down the drain. We are going to have to work on that because you are paid to teach and if I can't help you to get back on track a little bit, you are going to lose your job. So that is how serious it is.

Seeing her two eyes fill with tears, Jean continued, "No point in crying about it. We've all had our ups and downs. I've had bad times and I'm going to help you". Shirley expressed a feeling of loneliness and thanked Jean for being the first person to offer to help.

Jean pondered if Shirley had learned anything in her teacher training because she didn't have simple commands like "No, Johnny." It was, "Shut up, Johnny. Stay in your seat." And those towering junior high kids like Johnny sat and laughed at her. Jean felt sorry for her and decided to demonstrate how to calm a class in readiness for a lesson. As she said to Shirley:

> That seems to me to be the crucial period with you. You know your music. I'm not questioning your musical ability; you're loaded with it. But it makes

it so much easier if you have a few little tricks. With Shirley's permission, Jean conducted several class discussions to demonstrate simple management techniques which were basic to group learning. Having talked about what was wrong and demonstrating one way to improve her teaching, Jean recognized that the next step was up to Shirley. But she didn't want to be there when that step was taken, deliberately avoiding becoming "like the CIA". Her parting words were:

> I have done this much. You have the right to call me at any point in time if you want help. But if you don't call me, I'm not coming. You have got to really feel that you need me before I'm coming. I'll come anytime but you have to call.

Shirley acknowledged that she understood and so Jean left.

To reflect briefly on the relationship thusfar, Jean had intentionally given a positive opening remark to acknowledge that Shirley was "worth saving". The initial relationship progressed from observing to listening, reflecting openly on the observations, demonstrating, coplanning for new action, and finally to Jean's departure with Shirley's resolve to act with new intentions and to initiate further consulting if necessary.

Jean's consultative relationship with Shirley ended abruptly five months later when she received a call of desperation, again from Jack who "had reached his limit and was ready to kill her". She described how she mediated on his request. At 3:30 that same afternoon, Jean entered his office, where Shirley was also seated, and laid the ground rules for the meeting:

> You have got something to say (pointing to Shirley), you've got something to say (addressing Jack) and I've got something to say. I just want to make one thing clear. When we are finished having our say, we do not interrupt the other person. Is that fair ball?

With their agreement, Jack was first to state his case. He described at length how Shirley was insubordinate, totally unable to handle her class and unworthy to have a teaching license. Shirley, in turn, was belligerent. For a solid hour she jumped, cursed, cried and hollered, as if in a tantrum. Jack sat "with his face like chalk" and took insult after insult from her. As mediator, Jean let her go on, knowing she had to run out of steam some time. When Shirley finally started to hiccup, Jean turned to her and asked if she was finished. She recalled the ground rules and then proceded as follows:

> I laid her out and leathered her because of her lack of teaching preparation, lack of discipline with the students, inconsideration when she came to dealing with the other teachers. (She wouldn't participate with any of them, wouldn't go to the teachers room, or supply them with marks that were needed to make up report cards). Her whole teaching fell around her ears.

Jean then informed Shirley that she was not going to be recommended for a permanent license. Shirley's look was one of shock but, before leaving, she thanked Jean again for being the only one ever to help her.

While considering her consultative relationship with Shirley a failure, Jean turned the experience into an opportunity for mutual reflection. She recalled:

> He was sitting there with his face in shock. He walked around and he grabbed me by the hand and he said to me, 'That was magnificent. I've never seen anything done like that before. I didn't know how you were going to deal with her. She does that to me in front of the children.'

The conversation continued:

> Jean: Well, Jack, you are a male, she's a female, and you can't deal with tears.
>
> Jack: No, I can't.
>
> Jean: No, I could tell that.
>
> Jack: Those tears were falling from her eyes as big as nickels and you were calm and cool.
>
> Jean: Those were only tears of anger and frustration. They weren't tears of sorrow for having done something that she shouldn't have done. She is belligerent and annoyed and upset. Cool it. Let her go home and not eat her supper. Really she is frustrated by her size. And there are a whole lot of psychological things that are wrong. That is why the tears.

Jack was amazed that Jean had remained so calm. In his eyes, her ability to handle such a sensitive situation was remarkable, displaying a competence which went much deeper than technical skills and manipulative devices. Furthermore, as a result of her reflections with Jack, Jean's consultative relationships with others would be enhanced.

Jean concluded her story about Shirley by saying, "So wherever she is in Alberta, God love her, I hope she is doing well." For me as listener at that moment of engagement, there shone in and through those few words a genuine concern for the well-being of another and a sincere desire to help. These brief and incomplete accounts of an educational supervisor establishing a consultative relationship first with a principal and then with a member of his staff, and in the process re-connecting with the principal, reveal the complexities of social relationships in education. Moreover, they challenge the simplistic, instrumentalist views of consultative competence and point to still hidden mysteries at the deeper level of intentionality.

The Touching Dimension of Consulting. Jean spoke from the unique vantage point of having been a classroom teacher for many years and more recently a senior administrator at several levels. These multiple perspectives have made her keenly aware of the difficulties for any supervisor, who is viewed immediately by a teacher with a jaundiced eye, in establishing a trust relationship. To become a good consultant, a supervisor must suspend his or her superior position which is assumed to be one of power in a deliberate effort to break the we-they syndrome.

Especially sensitive to and frustrated by the difficulty teachers have in talking with supervisors, Jean attributes this in part to a gap in senior administrators' knowledge. While teachers have continuously updated and upgraded themselves, superintendents, supervisors and many principals have participated much less in professional development activities. That teachers are more qualified to teach than many supervisors renders almost impossible the achievement of dialogue between the two. To return to

Marge's expression, there is just no "common ground". While supervisors are usually well intentioned and have academic administrative qualifications, they often have nothing to give to teachers apart from orders from senior management.

Describing supervisor-teacher relationships as "the Sahara Desert", Jean believes that the only way to cross the desert and reach a richness and fruitfulness in human relationships is for supervisory administrators to change their intentions and to "get in touch" with teachers. Her own supervisory experiences have shown that when she really touches teachers, by listening rather than proclaiming, then in time they come to view her as another human being and the communication flow has begun.

Let us explore more engagingly into the meaning of touching. In her talk about consulting, Marge frequently and consciously used the term "touching" as distinct from "teaching" to convey that consultative relationships have much more than a cognitive element. She said, "When you touch, you get right into the heart of people - where they are, not where you want them to be." Touching is deeper than teaching, moving "beyond the masks and outer shell". With teaching the concern is imparting knowledge whereas with touching, having captured the essence of knowledge and past experience in a few words, the consultant is then free to move onward and inward to more personal things.

For both Jean and Marge, to touch base with another person is more than merely communicating at an objective, cognitive level. Marge recalled a particular relationship which began with her presentation of the growth stages of adult life in order to establish common ground with a group of teachers, but which evolved to the point where she "touched" one of the teachers. Up to that point, Correne had "faded into the woodwork", an unknown to her colleagues despite having taken several courses with them. Then suddenly this vivacious and attractive girl, who previously had felt she had nothing to offer, "began to awaken and to realize that she had much to give". Sensing a unique opportunity for mutual growth, Marge invited Correne to address the class about education in her native land in terms of the Canadian scene. She described what happened:

> It was amazing to see this girl just blossom and the rest of the class watching her. She had slides (dying to show them for several years) and as she was showing them, it was just like watching a flower open up. We just couldn't stop her.

When asked in class by a colleague why she hadn't told her story before, Correne replied, "I was never asked. I guess I felt nobody cared." With Marge's asking (her simple request on expression of care) there was no holding Correne back. She walked in every day with volumes of materials. She literally opened up and revealed a very witty and personal side of herself, even to the point of sharing cartoons and jokes. No longer was she a passive object at the mercy of her professor and colleagues but an active subject, able to determine her own situation and to express it.

Marge had been the first professor to touch base with

Correne. Interestingly enough as Correne came forward, Marge began to "melt into the background". She became part of the group, as revealed in her statement "We just couldn't stop her" (emphasis mine). The class began to carry itself, turning to Marge when they wanted resources and opinions. Marge described it as a complete inversion of the triangle, where she had started out at the top vertex and now was somewhere in the middle. There was, in her words, "a beautiful awakening within the whole group", merely as a result of her "tuning in" to where Correne was, giving her the opportunity to express herself and supporting her when she had the courage finally to open herself to others.

There is in all of us a fundamental desire to be cared for. The genuine caring for another person is surely what this act of touching the life of another is all about. In caring for another human being, one is sensitive to feelings of helplessness and to the experience of pain that often follows as a person opens up and begins to accept himself. Integral to the act of caring is the giving of time to another person. As Marge said, "The gift of time ... is one of the fundamental gifts a consultant can give to build community with teachers." One of the greatest frustrations expressed by caring teacher educators and administrators is the time restriction imposed by a rigid schedule which deprives well-intentioned consultants the luxury of clock time to touch teachers as fellow human beings through a sharing of inner time consciousness.

To touch someone else one must have been touched by another, both physically and emotionally. For Marge, the orientation to touching people came early in life. She remembers well her primary teacher whose personalized way of relating with children exemplified the difference between touching and teaching. She recalled:

> Every day she took every single one of us up to her desk and would let us stand in the hook of her arm. And we stood there and read with her arm around us ... And then she gave each one of us a box of colored toothpicks to do math ... I have nothing but happy memories of beginning to learn and I can still feel her there.

Again at the end of her formal student days, Marge was touched by her graduate program advisor who was "a genius at consulting and of whom she recalled:

> He was like a child when I told him that I had arranged to live with some native groups ... He always had that kind of wonder that somebody could be interested in this ... he was so excited about it.

Marge described the freedom that her advisor gave her to have lived experiences which no one could ever take away from her. He encouraged her not to be afraid to try new things. His acceptance of her was unconditional:

> He sort of just flowed with where you were. It was almost like walking with you in your mind and never any kind of put-downs, no matter how immature the thought level was or how unclear things were. There was always support and an attitude of 'you try it...go and make mistakes ...and then come back'.

The advisor whom Marge described is so unlike those teacher educators and administrators who know what is best for teachers without ever giving them a chance to verbalize their own problems.

In each of our lives there have been educators who arrived at the answers to our problems and in giving their final solutions aborted any opportunity for authentic dialogue. Having had the experience of being cut off and stifled by people whose insecurity was reflected in their need to maintain a vertical line of authority, our previous concepts of "advisor" and "administrator" are thrown into question and filled with new meaning by those rare consultants and teachers who can touch us and remain open genuinely to being touched by us.

The Freeing Dimension - Releasing the Creative Self. Several of those interviewed described their consulting experiences in terms of freeing teachers, prompting me to ask the meaning of "freeing" and what happens when a person is "freed"? For Marge, to become free means "to come home to yourself" - to know your strengths and to feel good about them and to know how you relate with others. There is a direct relationship between how a teacher feels about himself and how he expresses himself and influences other people. The phrase "to come home to oneself" reappeared over several interviews with Marge. She described consulting in terms of moving "from the outside to the inside", beginning with objective reality as a means to reflect on one's personal world in all its dimensions - intellectual, emotional, social, physical, spiritual. Gradually the consultee "comes home to himself ... meets his comfort zone ... and has it all together". It is a process of distancing oneself to look at the self, to accept where one is but then to "look beyond what seems to be". Indeed we could add that it is important for both consultant and consultee to come to a deeper understanding of the balance that exists or doesn't exist in their lives and a deeper knowledge of what their limitations are, the direction their lives are taking, and the ways and means of checking and revitalizing them.

To illustrate the freeing dimension of consulting and to elaborate on the meaning of "coming home to oneself", Marge recalled a recent experience with Janice, a teacher who had problems in one aspect of her life which were impacting on her other "worlds" and therefore directly affecting her teaching. Janice's problem with her relationship with her husband was causing her to use all her energies trying to fight this one area leaving her with none for teaching. From Marge's vantage point, Janice was not free; there were many personal things in the way of her being a good teacher. Thus, for the first while, she recalled, "...we just sat and talked and all I did was listen" (emphasis mine). Marge listened to Janice as she expressed serious concern and negative feelings about her husband's being away while she felt compelled to be at home. Sensing that Janice was "stuck in neutral" by thinking that she couldn't go out like her husband, and paralyzed by a feeling of imprisonment, Marge posed two key questions: "Is there anything wrong with going out? Why don't you free yourself to do it?" These questions, which reflect a problematizing rather than a problem-solving stance, launched Janice into a search for her own answers through deeper conversations with her husband and their parents. For her part as consultant, Marge provided a stimulus for discussion in the form of an objective, nonthreatening questionnaire on cultural background and its influence on personal expectations. In concrete terms, she was able to bring Janice and her husband together to talk, to share, to reflect on their upbringing and the influence of their sociocultural heritage on their expectations as husband and wife. They began to talk about the way and shape they wanted their lives to take. Through the questionnaire, carefully chosen because it was something outside their immediate troubles, Janice and her husband became more conscious of the historicity of their feelings and fundamental beliefs. Recalling the new Janice who came to class, Marge said:

> She did exceptionally well in the course but it had nothing to do with the course or what I was doing in it. It had something to do with her freeing herself, with getting 'one of her worlds freed up' so that she could give her energies to other areas.

Implied in Marge's philosophy of freeing is her rejection of an instrumentalist view of consulting as presenting methods and strategies for implementation and her commitment through consultative relationships to enlighten people about their distorted conceptions and to work through their own problems.

An important concept underlying alternative approaches to consulting is that of congruence and the implicit recognition that techniques and strategies presented by consultants are often incongruent with the intentionality of those seeking consultation. Repeatedly throughout the interviews came the message that teacher educators are not deficient in teaching methodologies but in ways to help teachers to evolve their own methodologies. At the essence of consulting is freeing the teacher so that his or her methodology is naturally congruent. To address the fundamental notion of congruence is not to discount the importance of skills and strategies, but on the contrary to recognize a necessary basic in order that new skills be learned and new strategies incorporated into a teaching repertoire.

Helping teachers to free themselves requires that the consultant identify and acknowledge their strengths and allow them to be expressed. Basic to this view of consulting is the belief that school administrators and teacher educators have a unique opportunity to make up deficits that exist in the lives of teachers. There are teachers who have never had anyone by their side, who have never experienced another really standing by them and making them feel important. There are consultants and teachers who are imprisoned by a conception of self as separate rather than part of the whole. Those who have opportunity to consult with teachers are, to use Marge's phrase, "second chance people". In them are new possibilities for helping teachers to widen their circles by embracing others and in so doing freeing themselves.

By way of grounding talk about liberation, let us tune in to Lillian's recollections of some unique experiences in helping teachers to free themselves. Acutely aware of many teachers who lack confidence in themselves and who are unable to reach beyond themselves or even to recognize that they are lacking in vision, insight or imagination, Lillian found in developmental drama the potential for releasing creativity and for freeing people to be themselves. Her first course for elementary school teachers was intended to begin "this road to freedom". As she interacted with teachers in groups and consulted with them individually, Lillian registered their progress from their initial stages of shyness and uncertainty through to relative confidence. In the last months of the course teachers began to articulate confidently what was happening to them in words which embodied something of their personal freeing and their ability to express themselves without previously felt constraints. Recalling the last class when a teacher presented a gift from the class and referred to their new ability to be butterflies (recalling one of the workshop activities), Lillian remarked that the essential thing was that teachers felt free enough to try to be butterflies if they so wished.

There were a few teachers who began to free themselves during Lillian's ongoing consultative relationships with them and who described that freedom in terms of their personal lives. Through participation in a variety of verbal and nonverbal, improvisatory activities, they began to come to terms with their private worlds, to deepen an understanding of themselves, and to discover and appreciate their uniqueness as persons. As they expressed their creative potentials, they became freed from layers of inhibitions. A few came to realize the need to compete only with oneself and for Lillian this was "giant step in their liberation". Lillian's recounting of her experiences as consultant took on special significance as she described most of her previous adult life as an imprisonment in a sheltered world, barren of opportunities for decision making and where free choice was denied. It is only in the past few years that Lillian herself had begun to be free, having tried to please other people since she could remember.

Striking at the very core of Lillian's view of consulting is the recognition that creativity doesn't develop within an empty formalism but within relationships, as human beings encounter each other in the world and with the world. The enhancement of creative potential depends on the person's experience, his opportunities for self-expression and most importantly on the affirmation he receives as he expresses himself. A consultative relationship provides a context for genuine creative expression.

Listening to Lillian and Marge recall their attempts to help teachers overcome negative self-images and to come through the "buried labyrinths within themselves", one is struck by the seemingly simple and yet profoundly complex process of facilitating self-expression. What is so essential to their consultative relationships is helping people to identify and to acknowledge their fears, cares, and concerns. And yet there are limits to personal expression and danger in the consultant drawing out prematurely deeply personal feelings from others especially when they are in an intensely emotional state. It is crucial for the consultant to respect the sacred personhood of the consultee. A necessary part of consulting is sitting and riding things out until the consultee is ready to divulge what he wants to talk about. In her own consulting relationships, Marge will sometimes ask, "Wait a minute. Are you going to be sorry that you told me this tomorrow? ... Can you just give yourself a little bit of time?" Conscious of not robbing people of part of themselves to the extent that they are left feeling empty, Marge emphasized the danger of violating the mysterious and private part of a person:

> ...If you rob somebody of something that is deeply personal - the inner parts of people - they cannot put that back and then it is with you. And what are you (the consultant) going to do with it? There is so much that is part of the mystery of the person that you don't need to build a good relationship. And if a consultee divulges all his mystery, then he feels empty and will resent you for it.

Embedded in this statement is the acknowledgement that if a consultee is not ready to talk about problems in his relationships with others and if he doesn't feel whole enough within himself to admit his weaknesses, then it is not the place of the consultant to coerce him to do so. There is also the important recognition of the essentially sacred mysteries about human relationships which can never be unravelled.

Exploring the Reciprocal Nature of Consulting. In searching for underlying meanings of consulting, one of the essential features is the genuine mutuality which is fundamental to the root meaning of "con-sultare" as revealed in the previous chapter. This important dimension of an authentic consultative relationship is acknowledged by considering the impact of consulting on the consultant.

When asked what happened to them in the process of consulting teachers, several interview participants responded with personal comments about how their own potential as consultants was enhanced. In her consultative relationships with Janice, Marge was very much up front in the beginning but was running behind in the end, for her an indication of successful consulting. She did not emerge as the "big guy up there with all the answers", but was on the same level as Janice who slowly began to take more responsibility for revitalizing her own life. There was never the feeling of "at last, finally getting through to Janice." On the contrary, it was a matter of Marge getting through to Janice as Janice got through to herself. Marge gradually faded out of the picture. She had helped Janice to stand on her own ground, to look at herself and to take responsibility for directing her own life. In backing off and allowing something to happen with Janice, Marge found herself looking at the ground on which she was standing.

It was much the same with Jean, whose consultative relationships over several years assumed an essentially reciprocal nature. Together, Jean and the four school principals developed plans for sharing resources among schools and organized a series of weekend in-service retreats for all school administrators in their system. Jean described as dramatic the changes in herself, first as the principals accepted her and then later as fellow supervisors acknowledged her expertise and experience. Reflecting on the impact of these relationships, Jean said, "They didn't realize what that did for me as a person. They helped me to develop." Jean's expression struck a similar chord with Marge's statement that, "In my giving to them and in their giving to me, we helped one another." Both recalled how often the mere expression of appreciation by teachers did something for them by making them more reflective of their relationships with others. They also described occasions when they used personal experiences of teachers with their permission in subsequent meetings with other teachers, thereby extending the community between consultant and teacher to new communities.

In Jean and Marge's descriptions there were vivid expressions of the essentially mutual nature of genuine consulting. For them, consulting is an "experiencing together" and a "mutual giving of self". In and through their descriptions there lies a root meaning of consulting, articulated as a "mutual giving of gifts" (Marge) and a "mutual sharing of personal experiences" (Jean). All the while they consult, they display an openness to the possibility for a new understanding of what it means to be a consultant.

An openness to learning from others has been a lifelong trait for Jean. Reflecting on eighteen years as a classroom teacher, she said: "The kids gave me my life. They made my life interesting." Referring to a particular class of grade seven boys, she said, "They taught me more than any course." Later in her career as supervisor, she turned even negative experiences "in on herself" and learned from them. She recalled one experience with Frank, a principal "who had developed an ego the size of the Queen Mary" and who felt he knew all there was to know about curriculum. Jean felt very much like an outsider in his school and relived many times after the experience of waiting three hours one day for Frank's permission to see the guidance counsellor. A few days before she had broken Frank's unwritten law and had dropped in to consult with the guidance counsellor without informing him of her visit. As a consequence, she received a lecture which was a total denial of herself, but one which she accepted because she felt she had done something wrong. Frank's subsequent and deliberate refusal to grant his royal permission to enter the school almost shattered Jean, who "literally went out to the car and cried". While most of us would have been left devastated, Jean used the humiliating experience as a basis for self-examination:

> That made me reflect more deeply on how I dealt with people ... I became superconscious of how I dealt with teachers, and it made me focus much more on my dealings with principals.

Emerging from a potentially destructive experience, Jean began to analyze relationships to reflect on the meaning of leadership and the impact of styles of leadership on staff development.

A similar attitude of venturing forth together came through as Karen described an integrated ethnic studies project carried out in her school at her mere suggestion of revitalizing the curriculum. The project provided a context for the development of many consultative relationships wherein there was mutual action and reflection. Having asked her staff to submit ideas for an integrated project if they were interested, Karen was completely overwhelmed with the scope and magnitude of teacher outlines which began to pour in to her office. Within weeks she herself became enthused not only by the sharing of ideas among the staff but also by what was happening to students as a simple idea mushroomed into a six week integrated program. She recalled:

> The children could hardly sit in their seats with the excitement. Every day they were waiting for something and it was just like a holiday at school because there was something new going on ... It was just like doing a broadway hit. Suddenly the whole thing was in front of us and we sat back amazed that we were all in this together.

There was a warmth, friendliness and a togetherness that emerged in Karen's school as she herself, her teachers, students and the community shared their talents and expertise through celebration. Foundational to the project's success was the ability to be friends as well as workers. And in all of this Karen was just another participant.

Reflecting on the overall success of the project, Karen said:

> It comes when you (the principal) have faith in people and in their abilities, and when you are involved because you yourself love to work with children and you want them to have a good experience ... There has to be a creative force in the school to keep it alive and vital.

To say that the principal was the key person in this project is to contradict an authentic sense of genuine coparticipation that emerged. On the other hand, underlying the "creative force" was Karen's engagement as the principal - requesting, rather than demanding, contributing ideas, stimulating thought, always there behind the scenes participating just as strenuously and willingly as many of her teachers, never expecting them to put more into the project than she was willing to put in herself. Throughout the project Karen made every effort to be available, not to let the administrative work tie her down. It was important that teachers had the assurance that she wasn't too busy to listen or to talk to them and so she made time for them and recognized their remarkable efforts.

When asked what happened to herself throughout the project, Karen replied that she became a humbler person with the new awareness that the vitality of the project was due to a collaborative effort. Moreover, with the completion of the project there was the feeling that they hadn't "really arrived" at the school; that there would be new approaches and new ways of helping children. Karen's summary of her consulting during the project in terms of "dropping an idea and then moving behind the scenes" was remarkably similar to Marge's description of "initially directing but them getting out of the way" and with Jean's account of "slipping into the background". Each of these phrases portray the consultant not as the key person but as a coparticipant.

Initially Unpacking the Meaning of Dialogue

As we searched for hidden meanings of consulting through the interviews, we left further behind the technical, mechanical encounters portrayed in the lists of methodologies and competencies in the literature on consulting. We found ourselves asking basic questions about human relations for which lists or steps or stages are insufficient answers. We faced the fundamental question of what is the meaning of dialogue and the initial responses served as invitations to ask more questions.

"For dialogue to take place, there has to be a giving up of oneself ... a commitment to listening to what someone has to say." Reflecting on the meaning of dialogue, Dave identified the crucial element of authenticity when he said that dialogue occurs when two people who are authentic can shed light on something. One of Dave's few experiences of genuine dialogue was the initial meeting with his tutor in a graduate studies program. He had been very concerned about how he would come across and whether he would measure up to the English university standards. In describing the experience, he relived the pleasure and deep satisfaction of sitting with his tutor, not realizing in fact that they were even engaged in a profound educational discussion:

> The only thing I recall is that there was a discussion about my children and how they enjoyed the new country and how they were getting on in school, and whether there was any trouble in getting them to school and getting them home. I thought these were just 'nice questions' because someone is really concerned. I didn't realize until about an hour and a half later that I was in the midst of an incredibly intense educational discussion. I remember the feeling of amazement and shock that I was here with this man engaged in this discussion and I didn't know what had happened, although I had every reason to think that he knew what had happened.

When asked what was at the essence of this strikingly memorable meeting, Dave's reply was most revealing. He said there was never any question of his ability being put on the line; he never had to defend whether he should be there or was capable of being there. Reflecting on the advancement of dialogue over the next year, Dave recalled that he never once was asked a question to which he had to give a direct response; never did he have to defend himself. And the important word here is himself, for he was often compelled to defend rigidly his ideas but never himself. He recalled that the discussion always seemed to centre on his comfortableness with the situation, whether in terms of his work, family or the community; and so the benefits he derived from this "dialogue" were immense.

When asked if that same kind of dialogue takes place when teachers consult with him in planning their integrated programs in continuing education, Dave replied emphatically "No!" and elaborated as follows:

> What often happens is no different than a patient going to see a doctor with a sore toe and he wants to know what kind of medicine he can get to have it cured - and in the simplest fashion. At all costs he wants to avoid surgery or any kind of prolonged association with medical institutions. The hope is that some kind of medicine can be applied with quick and efficient results and thus avoid returning. That is the analogy I use because most teachers coming in want to upgrade their license and they want to know precisely what courses they can take to go through that process - to get to that end as quickly as they possibly can.

In these meetings with teachers, Dave questioned whether any genuine consulting in even a remote sense takes place. With the certification ground rules set externally, he is happy if he can establish a relationship such that the teacher is not afraid to come back, in the hope that dialogue might eventually be achieved. Conscious of the danger of imposing programs, Dave has often tried to raise with teachers questions of the congruence between their planned programs and what they are doing and want to do with and for children. More often than not, the discussion never reaches a level of reflection on the purpose of routine classroom activities. With this dimension missing from the process, Dave has concluded that he serves nothing more than a registrar's function. He described it as "a very technical encounter with another which may or may not have the potential for dialogue". Rarely is there an emergence of mutual trust and understanding.

Aware of the historicity of the problem and the long-standing tradition that teaching is a nonreflective profession, Dave sees his relationship with teachers in terms of trying to overcome centuries of acceptance of things as they are and moving toward a level of raising with teachers the fundamental educational question of what do we really want for our children. However, over the past two years this has happened in very few cases. As the number of technical, mechanical encounters increased, Dave became more and more concerned. He said, "I felt like I was in a dark tunnel and couldn't see the end." Certification regulations had changed such that he had to provide teachers with packages of five courses before they could take individual courses for certification credit. Out of a sense of panic as well as concern for maintaining a program and providing something for teachers so they wouldn't lose their attachment to the institutions, he found himself making course commitments without ever really being certain if they would be met. Some courses couldn't even be provided in name. Dave expressed the frustration of not seeing an end in sight or a visible light at the end of the tunnel. For the past year he has groped in the dark, throwing courses together for teachers and calling them packages without any long range view. He sees an urgent need to "stop it all" in order to reexamine the meaning of integration in continuing teacher education, guided by a concern ultimately for the development of children.

In describing his consultative relationships with teachers Dave referred occasionally to "reaching others":

> We ended up in a long discussion on exceptionality and gifted children ... so I was able to reach him by probing and talking in a very general way about what he was doing.
>
> ... One of the things we came to realize was that most people cannot be reached individually, simply because of the time it would take. So we moved toward the notion of working with the 'bright lights' ... You want to identify the movers in the system and to work through them to reach more people.

What lies beneath the word "reach"? To reach is in a real sense to extend yourself outward, to be other directed; to forget momentarily about yourself, your position and status in life. As the lyrics say, "Reach out and touch somebody's hand". The fulfillment of reaching out is being reached; as one reaches and touches another, so is he reached and touched by the other. There is a reciprocal nature to the reaching act, a dialectical interplay as a consultant tries to reach a consultee and is in turn reached by him. When asked about whether their "reaching others" was ever reciprocated by "being reached by others", several interview participants replied unhesitatingly in the affirmative but then confessed to having difficulty in articulating "this central feature ... this sense of mutuality". With that admission we suspended, but only temporarily, further probing consultative situations to uncover the meaning of dialogue.

Immediately following the interviews, even before the opportunity to reflect on the interview process itself, a brief but memorable experience served to confirm for me how easily the potential for dialogue is aborted. Eager to talk with a resident sociologist about the research project, I presented him a copy of the proposal and a position paper, both of which represented a considerable investment of time and thought during my graduate studies program. I had expressed to him the hope of engaging in a meaningful discussion and a deeper sharing of ideas and insights.

Three weeks passed before we met again. When asked about the possibility of getting together, his cryptic reply was "Yes, but I'm gonna come down hard on you!" His response pierced through me, at first leaving me feeling hurt and afraid to open myself to him. But as I reflected on the response, I felt sorry for a man so mature cognitively and yet so puerile in his relationships with others. I felt sorry too for the teachers whom he was encountering every week, and probably putting down unknowingly as he had done with me. I returned to my writing, more aware of the fragility of human relationships and convinced of the need to unpack the essential nature of dialogue which surpasses a purely cognitive exchange. I renewed my intention to pick up on the brief references to dialogue made by the interview participants as I had begun to do with Dave. Together with the other participants, we looked ahead to the total group sessions as an opportunity to reflect further together on the meaning of communicative interaction in the context of the interviews themselves and the group sessions.

An Initial Reflection on the Interviews

Through the interviews we set out together to recover the lived sense of some experiences in consulting, to bring to the surface what educators have known, believed and experienced in consulting with others and in seeking consultation from others. Furthermore, we attempted to uncover what lies beneath the written and spoken word in order to reveal some fundamental dimensions of human interaction in the context of the continuing education of teachers and administrators.

In a concerted effort to search for the essential meaning of consulting, we found ourselves examining simultaneously the process of consulting others and being consulted by them and acknowledging a fundamental dialectic at the deeper level of consulting. This was expressed repeatedly throughout the interviews in terms of touching and being touched by another, helping another to free himself and in the process freeing oneself, reaching out to others and being reached by others, helping others to awaken and by so doing having one's own eyes opened. Throughout the interviews there shone through a dialectical interplay which clarified the essential mutuality of authentic consultative relationships. Several times during the interviews we grounded ourselves in a root sense of consultative competence, venturing forth together and filling with new meaning traditionally unchallenged concepts.

Contrary to the traditional view of consultant as an expert who terminates a relationship by imposing a solution to the problem of consultee, there emerged through the interviews repeated descriptions of consultant as coparticipant who gradually "slips into the background", "gets out of the way" and "moves behind the scenes" as a way of helping the consultee to find his own answers. To consult is, in a fundamental sense, to relinquish a claim to final expertise and to participate actively in "tuning in", "listening" and "mirroring". It is through such engagements that a consultant re-connects with the lived worlds of teachers and restores common ground with them.

As the interviews with Karen, Marge, Lillian, Dave and Jean progressed, there was the joint acknowledgement of the bond of partnership which crosses both ways in authentic consultative relationships and the need to explore further the fundamentally reciprocal, nondirected and noncentred nature of genuine consulting which has been overlooked in past investigations of consultant-teacher relations. Their descriptions revealed common attitudes of searching, seeking and questioning, of not having arrived despite having attained senior positions as administrators and teacher educators and high academic qualifications. Implicit in the interviews was the recognition that in the process of genuine consulting, a consultant becomes more profoundly aware of himself and his relationship with others. The interview with Marge concluded with a statement which struck at the very core of this concept of a community of learners:

> Nobody is totally whole, but it is that ongoing working on the self, learning to accept oneself and one's own weakness, and learning from others through dialogue, that one moves to become more whole.

Each of the interview participants conveyed a fundamental belief in this concept through varied descriptions of how their own potential for reflection and renewed action was enhanced through their consultative relationships with others. Repeatedly throughout the interviews the sensitivity of the interview participants to human needs revealed itself. The emergent descriptions reflected consultants who are neither inhibited by fixed attitudes nor imprisoned by a conception of self as separate from the whole but who are motivated by a sincere desire to help others and who recognize the need to establish community with others for their own development and for the recovery of wholeness.

To draw a conclusion from the interviews about the real meaning of consulting is to miss the point. Our consultative relationships as principals, supervisors, inspectors and teacher educators need to be talked about and explored further in mindful concern of what orients us to consult with teachers. The interviews served merely as an invitation to inquire more incisively into the lived worlds of consultants and teachers in the group sessions so that we could move toward a further disclosure of the hidden mysteries at the deeper level of human relationships in teacher education.

A LIVED EXPERIENCE IN MUTUAL CONSCIOUSNESS-RAISING: AN INTERPRETATION OF THREE GROUP REFLECTION SESSIONS

Six weeks following the writing and distribution of the initial draft of an interpretive summary of the interviews, the first of three group sessions involving interview participants took place. The aims of these meetings were fourfold:

1. To raise personal experience to a higher interpersonal level. Personal experiences in consulting were brought to an initial intersubjective level when participants were interviewed individually, and then to a second level when these experiences were integrated into a public interpretive summary. In the total group sessions, participants would be able to reflect together on their experiences and those of others at a third level of intersubjective relationships.
2. To respond orally to the first draft of an interpretive summary of the five interviews. From my vantage point, the group sessions would provide an important opportunity for participants to validate publicly my interpretation of their experiences following upon their individual validations after each interview.
3. To reflect on the interview process itself as well as the group sessions in terms of the level of interaction and the potential for deeper conversation.

This was especially important to further unpack the true meaning of dialogue.

4. To develop a plan of action for recasting consultative relationships in continuing teacher education. This goal was important in further recognition of the intersubjective nature of the study and in partial fulfillment of the critical dimension of the process of conscientization. It was hoped that each subsequent group session would advance the cause of mutual consciousness-raising in a critical sense. To that end, the first two sessions were tape-recorded with a view to analyzing, editing and presenting at the final group session as a basis for further dialogue. All three sessions were videotaped to catch more fully the intersubjective dynamics of the research project and to complement the written descriptions.

For the sake of brevity and readability, highlights of the group sessions will be presented from my vantage point as researcher and coparticipant. As with the interpretive summary, my reflective offerings cannot capture fully the group experiences as lived. However, any misrepresentations of the perspectives and experiences of other participants would be clarified and corrected in the final group session.

The First Group Session

Four of the six interview participants assembled for the three hours in the first group session, to be joined by a fifth participant for the last hour. The session began formally with my statement placing the interviews in the wider context of the total study, emphasizing the importance of further exploring together meanings of consulting within concrete situations. I reemphasized what had been stated in a letter accompanying the interpretive summary, namely that this was neither a group interview in the traditional sense nor an interrogation, but rather that the intent was to engage in authentic conversation. I invited participants to clarify their experiences articulated in the interviews, to let other personal experiences speak, and to comment on or question the experiences and responses of other participants at any time. Participants were assured from the outset that any request for confidentiality would be respected in both the edited videotape and the final draft of the dissertation.

The session continued with a brief presentation where I reiterated several themes that emerged from each interview as I reread the two hundred fifty pages of transcripts during the week prior to the session. My intents were to present orally the essence of each interview from my vantage point, to provide something of the context which had been partially deleted in the process of interpretation, and to acknowledge publicly the major contribution of each participant to the study. With my initial re-view of two themes in the interview with Karen, namely the "creative force" which keeps her school alive and the structure of family and friendship which underlies her consultative relationships with her teachers, a group dynamic began to emerge. Karen, without hesitation, elaborated on these themes and her comments in turn prompted Jean, Marge and myself to question the meaning of her response. Already there was an early indication of a spontaneous flowing and exchange of thoughts rather than domination by one participant.

Further Unpacking the Meaning of Dialogue

My particular interest was that the group sessions would help to illuminate further the meaning of dialogue in the context of consulting. Early in the first session, before the issue of the meaning of dialogue was made problematic explicitly, several interactions took place which exemplify the conversational nature of the group meetings. So, instead of theorizing about, let the examples speak:

Excerpt from the First Session (Appendix D)

Basil: I really did want to start by just reviewing the things that I found especially pertinent in each interview. So I will begin with Karen first ... Karen described something that I thought was really important ... that there has to be a creative force in the school to keep it alive and vital. And then she went on to talk about the underlying structure of friendship and of family in her school ... I thought it was a very important statement because invariably the definitions of consulting and all the latest theories of consulting still talk about a relationship of workers ... No one really has described consulting, at least from my review of the literature, in terms of the relationship of friends. And that really came through your interview, that in your school ... it is much deeper than a relationship of workers. You said: 'We can laugh together, we can cry together, we can celebrate together. There is openness, there is honesty.' These are things that you wouldn't associate with typical working relationships. That is one thing that really struck me. Oh yes, you said: 'Fundamental to the success of relationships with my teachers is the ability to be friends as well as workers.'

Karen: I had grown up in this school. I had attended this same school and this sense of family was there I think because there was always a small staff and it may be much easier to maintain that type of relationship with a small staff of fifteen ... When you are smaller and you are working in closer unity, you can't escape from the everyday relationships and from all of the happenings that occur over a period of time.

Jean: But now, for that to be valid - here goes the critic again - I would have to know what you mean by a definition of 'family'. Family to me is closer than that. That is my definition of family. A consultant who consults with a larger number could never physically possibly reach that depth of family. You only achieve that in rare occasions. I don't know about you, Marge, but I know I couldn't develop that type of relationship.

Karen: Well, that is why I say it is unique to the small school.

Jean: But does that necessarily make it successful?

Karen: No, not necessarily ... There has been that openness and a sharing ... that is why it has to me the concept of a family situation because of the sharing that goes on - the sharing of responsibility and the fact that they are willing to work together ... And I have been at schools where there isn't any communication, where you wouldn't knock at the other person's door and go in and start to talk about what that person is doing ... But that isn't the problem in the school where I am. And what I noticed ... is that every new person that comes in after awhile fits in and becomes a part of the whole ... there isn't somebody left out here ... they are picked up by the group and they are accepted by the group. Everybody looks on them as worthwhile and after awhile they are fitting right in as if they had been there all along.

Marge: Karen, I think I'm hearing where you are coming from but I think I agree also with Jean. I think that my idea of a family conjures up a lot more energy invested in a small unit. I think probably, as I hear you speaking, I would say you would have a lot of characteristics that would belong to a family, like a family, but definitely not a family. I wouldn't think it a family situation. I don't know any working situation that I had that would take as much energy as the investment of energy in the single family. From that point of view, I would say that you have a lot of characteristics of family, as I think are in any kind of group situation. I would say a lot of the classes that I have had would have had a lot of things that you are talking about ... I would say that it was like a family too, but definitely not a family.

Jean: You know the part that bothers me, Karen, and being the open person that I am I think that I'll tell you this. I wouldn't fit in there because being the very individualistic person that I am, I wouldn't fit into the moulds. I would cause big problems. And how uncomfortable could they make it for a stranger ... I buy the idea that if you want to have growth, you have got to have, not dissatisfaction, but you must have a dissenting voice of some sort that acts like a conscience with the others and if they are in the comfortable pew, then I question the growth. I'd question the validity of what somebody would call 'growth' ... Basil, we are not digressing too much are we?

Basil: No, because I wrote down the word 'complexity' and that is really what is coming out among the three of you - really the complex issue that a human relationship is and yet the research and the literature on consulting would lead one to think that it is just a very simple matter of carrying out these steps or having these skills and you can do it ... The message that is also coming through to me though in your's and in Marge's questioning of Jean is the necessity of tension and of stress in relationships. We tend to think of overcoming stress and eliminating it.

Jean: Yes, you can use it. It is the challenge that leaps up and grabs you by the nose when somebody disagrees with you. Immediately you say, 'Oh my God, I'm not as correct as I thought I was.' And I am sure in your classes, Marge, it was the person that sort of, not disagreed with you totally, but put you on your mettle when they offered you suggestions or made suggestions that possibly didn't quite fit in with what you were saying ... And I think it makes the person who is trying to help another examine all

> possible avenues. You can never exhaust them all. But that is subconscious most of the time. You are not even aware that you are doing it, but it is a factor.

These segments capture in some way the inner dynamic that prevailed in the first group session, which was characterized by openness, sharing, and mutual respect without any fear of being put down. What is important is not so much the words themselves but what is said in and through the conversation. Almost from the outset there was a give and take, such that an outside observer would not have known who had initiated the session, who was interviewing whom, or who, if anyone, was leading the discussion. The description of a reciprocity of perspectives provided by Schutz very aptly describes the nature of the intersubjective relationship thusfar:

> ... the alteration of speaking and listening in which the development of an argument is not fixed in the mind of one speaker but rather is taken up by various speakers, each giving it some direction, picking up ideas and carrying them along (1970:148).

By way of moving toward deeper reflection, I pointed out one of the gaps in the interviews, namely, the failure to pursue in depth the meaning of dialogue. I recalled the brief references made during the interviews:

> "If the talk has any depth there must be a sharing of feelings ... the mutual expression of the unique feelings in each of us." (Lillian)
>
> "A mutual feeling out and testing ... eyeball to eyeball." (Jean)
>
> "A giving up of oneself, a commitment to hear, to listening to what someone else has to say." (Dave)
>
> "Based on a mutual openness to learning - a process through which one's faith in self is restored." (Karen)

> "A mutual sharing and flowing of insights so that new insights emerge for each from the flow." (Marge)

Jean declared almost immediately that it was my responsibility to push them further during the interviews and that out of kindness I had failed to do so. In turn, I called upon the group to push beyond their initial descriptions and provided a context for reflection by asking deliberately about the interview process itself.

The invitation to reflect on the interviews in terms of authentic dialogue yielded several interesting insights. Firstly, there was general agreement that the interviews were not dialogical because I was, for the most part, a passive listener. As Jean described it:

> You asked for recall and recapture and that's what it was ... you gave me a few guidelines and then let me go. And I went ... I didn't dialogue with you during the interviews, I dialogued with myself.

For Jean, as for the other participants, the interviews encouraged self-reflection; they provided an occasion for turning inward moreso than outward to others.

From Marge's vantage point, there wasn't a sense of mutual giving of ideas but rather my posing questions and accepting her answers. She felt at times during the interviews that she was being watched and looked through. Marge's comments brought immediately to mind Spiegelberg's (1973) contribution to our understanding of the basic structure of a "we-relationship"; particularly his recognition of the need for a relationship to be reinforced by the trust and the belief that one's contribution is being reciprocated. Marge's reflection served to clarify for us the importance of sharing and coparticipating in the experiences of the other in genuine dialogue. At that point I recollected being more of a participant observer of experiences during the interviews rather than a coparticipant. While I listened to others' experiences I did not share mine as frequently, conscious of the dangers of imposing my framework on their lived experiences and determining the structure of the interviews. In retrospect, my participation in the interviews was in the form of listening intently to what was being said for cues to push further and deeper into lived experiences.

Our initial reflections on the interview process enabled us to explore further the meaning of dialogue by examining some interactions which fell short of dialogue. Through these reflections emerged a dialectical interplay which became even more evident in subsequent group sessions.

Verification

Psathas (1973) posed a question which must be raised in any phenomenologically oriented investigation: Would others not directly knowledgeable about the specific life-world being observed be able to understand what the researcher was seeing when confronted with the reality of the events being described? Beyond any doubt, the participants in their own unique ways answered this question affirmatively, thus providing verification of the interpretive descriptions. Marge, for example, recalled her first reading of the initial summary of the interviews:

> I really felt very close to everyone, and I thought that I have had an experience like Jean, I have had an experience like Karen ... like Lillian ... like Dave. And I wanted to tell more stories because I have very vivid ones ... like theirs. That was my first reaction when I perused very quickly the first run through. And I thought, 'Well, gosh, I've heard of this before. I have been through that before in different ways.'

So too with the other participants who felt very conscious of a kinship and an identity with the experiences of others as they read the first draft. For them, the interpretive descriptions of others' lived experiences were consistent and made sense.

The Second Group Session

The second session was held three weeks later by which time I had completed the first draft of Chapters II and III of the dissertation. I therefore seized the opportunity for participants to respond to and elaborate on some of the major themes which emerged from my theoretical explorations taking place simultaneously with the phenomenologically oriented investigation. In addition, we pushed further our joint exploration into the meaning of dialogue by reflecting on the group sessions themselves. Four participants took part in this three hour, evening session.

I began by asking a preliminary question - Where are we in our thinking about consulting in education? - and by restating the common elements which had emerged from my investigation of dominant theoretical perspectives. These had been presented to the group in pointed written form at the end of the first session for their comments. I described the dominant view of consulting as a relationship of workers in which the consultant transfers knowledge and skills to solve current problems within the consultee's professional functioning. I also emphasized that this view of consulting contrasted remarkably with the views expressed during the interviews - namely that consulting is a human relationship wherein participants reflect together, express themselves and free themselves. I attempted to convey to participants that their views of consulting as revealed through the interviews represented a significant advancement from the instrumentalist views which have prevailed in traditional consulting relationships in education.

In the discussion that followed, participants acknowledged that the view of consulting as a working relationship had some validity but was a restricted view which failed to account for the freeing element which is fundamental in a human relationship. They rejected what they saw as the emergent purpose of consulting, namely, to adapt to the system, expanding further on their own consultative relationships with teachers in terms of questioning the system. As Marge expressed it:

> If your purpose as consultant is to get the consultee to adapt to the system, then you take away the underpinning for creative thought ... If we are just helping teachers to adapt, then we are taking away an opportunity for them to do something more for themselves and for their children.

As we questioned together the narrow traditional views of consulting, we clarified our own basic views and their implications for teacher education. Lillian and Marge elaborated on the freeing element as paramount for teachers to try new ways to meet ever changing needs. For them, consulting is not presenting methodologies, as has been a primary goal of pre-service and in-service teacher education programs; rather at the heart of consulting is helping the teacher to free herself so that she will find her own methodologies. Karen admitted to questioning even the meaning of teaching and coming to realize that consulting is more than solving problems for others or helping them to solve their own problems. It is a continual asking and searching within the self that never ends. Embedded in the discussion at this point which flowed from an examination of the currently accepted definition of consulting was an advanced concept of consulting as a living relationship between two developing people, each at a unique level but sharing a view of the relationship as a potentiality for new learning.

The thoughts expressed by Karen, Lillian and Marge called immediately to mind Habermas' view of a crisis in human relationships evidenced by a growing disregard for the basic elements of intersubjective communication. I talked openly with the group about Habermas' theory of the dualism between instrumental action and communicative interaction, and my own view that the dualism is effectively masked in the consulting literature's recent emphasis on equal partnership, mutual trust and open communication in the context of problem-solving, working relationships. My thoughts in turn called forth thoughts from others. Marge reflected openly about her recent consulting experiences in technical schools, hospitals, schools, pre-schools and with parents, where in all cases similar needs emerged which revealed a "hunger for the human aspects". The concerns which Marge has elicited in her consultative relationships are fundamentally human concerns centreing on the questions,"Where am I and where am I going in my relationships with other people?" In these diverse situations, Marge heard a common cry for help in communicating with others and in dealing with stress, cries which were expressions of deep feelings of powerlessness. This being the case, the frequent requests of consultants for techniques and methodologies can be interpreted as a cover or a curtain, under and behind which are deeper level and fundamentally human concerns. Participants in the second session felt there was neither foundation for training consultants merely to solve work problems nor justification for instrumental action becoming more and more prescriptive for communicative interaction to the point of ignoring basic human needs.

As the second session progressed, there was a merging of perspectives and an extension of common ground. As I recollect this session, I am reminded of the writings of Merleau-Ponty, an existential phenomenologist whose interest in communication was grounded in the lived worlds of intersubjective experience. In his phenomenological investigation of perception, Merleau-Ponty attempted to explore the basic stratum in our experience of the world as it is given and described the moment of dialogue as follows:

> In the experience of dialogue there is constituted between the other person and myself a common ground; my thoughts and his are interwoven into a single fabric; my words and those of my interlocutor are called forth by the state of discussion, and they

> are inserted into a shared operation of which neither of us is the creator. We have here a dual being, where the other is for me no longer a mere bit of behaviour in my transcendental field, nor I in his; we are collaborators for each other in consummate reciprocity. Our perspectives merge into each other and we co-exist through a common world (1964:354).

For Merleau-Ponty it is through dialogue that we are freed from ourselves. When another person raises objections to what I say, he draws from me thoughts which I had no idea I possessed. As I lend him thoughts, he makes me think too. But it is only later after having withdrawn from dialogue that I can reintegrate it into my life.

During the second session, thoughts expressed by other participants reminded me again of the interviews themselves, wherein there were repeated challenges to the traditional concept of competency and where what was not said was as revealing as what was said. I recalled for them that there were few if any references to prerequisite consulting skills, specific techniques, or problem-solving strategies in the interviews. Their recollections of consultative relationships with teachers went much deeper than technical, mechanical encounters. More clearly than before, I saw the interviews in a new light, revealing a shared perspective on consulting as a living act, a relationship between people with unique cultural histories but with shared meanings. The emergence of a common perspective confirmed for me that together we are transcending a technical competency-based orientation to consulting with teachers and indeed with one another.

"To be there totally with the person and then to listen and to feel something yourself." In Marge's brief but thoughtful response to my question of what are the fundamental competencies, there emerges the human element in the consulting process. The foundational requirements of authentic consultative relationships are to convey to the consultee that you respect him as a human being who can answer his own problems and then to establish a contextual framework within which he can find his own answers. These were confirmed by Lillian and Karen who said respectively that "Teachers need someone to believe they can do it and evoke it" and "All we can do is to help teachers to find their own answers."

Looking in retrospect, there was at this point in the second session an establishment of common ground. The four of us stood in agreement that the emphasis on competencies in a technical sense stands in the way of true consulting by serving to mystify power relationships, perpetuate control, and block discussion about personal and social needs. I sensed very clearly an emerging reciprocity of perspectives, as each participant led another in new directions. However, this level of intersubjectivity was not maintained. Conscious of the fact that this would be the last opportunity for group reflection for several months, I became concerned that some additional key questions would not be discussed. Therefore, what had developed thusfar as a reciprocal relationship changed somewhat as I began to direct specific questions on areas which I had earlier thought through but had not yet addressed with the group. I wanted very much to know what it was like for others to participate in the project and whether participants' consciousness had changed in any way thusfar. These questions became the extended agenda for a third session.

The Third Group Session

By way of inquiry into what happened to participants during the project, I raised the issue of the cultural history embedded in language and the preconceptions which words carry which are often absorbed without questioning. To raise the issue of prejudices perpetuated by language usage, I attempted to make problematic specific descriptions which participants had used. I recalled for Lillian her statement, "My aim is to free the teachers" and posed the question of the possibility of one person freeing another. Karen had said, "Teachers have to be the centre cog" and Marge, "I have moved from consultant direction toward a consultee-directed model." In order to bring to the surface their implicit meanings, I wondered aloud if the concepts of centreing and directedness helped advance the cause of dialogue in consultative relationships. I also asked participants if they found themselves challenging their taken-for-granted assumptions during the project. Their responses were especially insightful.

Marge recalled a feeling of still developing when she first read the transcript of her interviews. But also she had a vivid mental picture on first reading my interpretive summary which she felt should be shared.

> ... and I felt like a little daisy being torn apart and I didn't like it ... it was like taking every aspect of what I consider very personal and taking it apart. It was almost as if something was gone from me. I had a feeling of emptiness when I read it, that my total approach - which to me is very sacred when you are dealing with people, was being represented this way. I felt a strange reaction - almost hurtful - to see it all down on paper. I wasn't happy with it.

Marge's account of what it was like to read my interpretation of her lived experiences is important for several reasons. Firstly, in a deeply personal way she made explicit the limitations of language in the act of interpretation, such that any interpretation of experience is necessarily a fragmentation of that experience. Bergson (1910) first brought attention to the phenomenon of the paradox in trying to capture inner durée, or inner time consciousness, with the only means we have to do so, namely external language. Because of the intrinsic nature of lived experience and the fact that language neatly separates experience into blocks of reality, attempts to describe inner duree completely as experienced always fail. As Marge herself said: "You never experience it the way it is written", expressing poignantly the inherent potential in language for distorting lived experiences. And yet, while becoming more conscious of this fact, we come to a new awareness of the need to continue our attempts to describe the feeling, the depth and the wholeness of conscious experience.

Indeed, over a period of several months as we probed our experiences together to uncover the essential meaning of consulting, we were haunted by this recurring problem which we were now openly addressing. By assigning words to the essentials of consultative relationships we were converting into discrete entities what we experienced much more dynamically and holistically. Thus we came to admit that what is essential about human relationships such as consulting may be beyond words. To acknowledge this was not to resign ourselves to absolute silence, but on the contrary to recognize that what may be unspeakable demands a hearing and must be spoken. As Denton has said, "We dwell in a world that can never fully be worded though it awaits our working for its disclosure" (1974:113-114).

The third session ended with the joint recognition of the need for a plan of action as a follow-up to the investigation. There were several suggestions for transforming consultative relationships in continuing teacher education which were incorporated in the next chapter. It was recognized that a deeper investigation into the essential grounds of relationships in teacher education is a necessary precondition for establishing genuine intersubjective and emancipatory dialogue with teachers and is a foundation for transforming teacher education programs. A detailed plan of action would require considerable thoughtfulness. This would be the goal of ongoing group meetings.

A FRAMEWORK FOR THE SITUATIONAL INQUIRY

Thusfar this chapter has described an initial inquiry into the meaning of consulting in concrete situations in which educational administrators and teacher educators have engaged in consultative relationships. A situational inquiry has been carried out to complement the theoretical investigation which was described in the two previous chapters. However, this practical dimension of the study also required a theoretical framework. This chapter concludes with an examination of a conceptual framework for the situational inquiry as provided by phenomenology.

A Phenomenological Orientation

Because of its inherent potential for making explicit the essential nature of consultative relationships in education which has remained hidden in traditional research studies, a phenomenological orientation was adopted for the situational inquiry. The dominance of empirical/analytic research orientations has served to confuse the essential meaning of consulting with what consultants do, with the roles they play, and with the expressed needs of consultees. Moreover, it has prevented inquiry into the deeper meaning of authentic dialogue in consulting situations. The inability of traditional research orientations to examine consultative relationships pre-theoretically has perpetuated the problem of the concealment of the meaning and significance of consulting.

Using a phenomenological orientation, we were challenged to make a conscious and continuous effort to push aside positivistic schemes, categories and models; to move from a theoretic to a pre-theoretic level; to push beyond abstract theorizing to the reality of lived experiences. We suspended interest in generating definitions, in describing characteristic attitudes and behaviours of consultants and in identifying prerequisite competencies and stages of consulting. From a phenomenological perspective, these would have served to further obfuscate the essential meaning of consulting rather than to illuminate what happens between people as they engage in the consulting act. Only would a return to lived experiences provide new insights into the compelling question of what makes it possible to say that between two people a consultative relationship exists.

An exploration into the essential meaning of consulting from a phenomenological perspective required that we raise constantly the question: What is it about being a consultant which makes consulting different from other pursuits? This question was necessarily addressed in an attempt to come to a deeper understanding of what makes it possible to say that between a consultant and a consultee a root sense of "con-sultare" is taking place, namely leaping forth together in authentic dialogue. These fundamental questions could never be answered adequately with a set of propositions about consulting or with lists of competencies, methodologies or strategies required to establish and maintain a consultative relationship. On the contrary, they called for answers which responded to the dialogical nature of consultative relationships in education.

A search for the deeper meaning of consulting based on a phenomenological orientation compelled us to let emergent descriptions of lived experiences shine through the interviews and group sessions and to attend not merely to words but to what was being said in and through them. The inquiry also called for a recognition of the fundamental difference between descriptions and what the descriptions recollected and revealed. The interviews and the group sessions presented a constant challenge to let the living sense of consulting and being consulted speak through the language, to illuminate and to make explicit experiences of consulting as they were lived immediately and holistically before theoretical reflections about them.

The basic question underlying a phenomenologically oriented inquiry is: What was it like to have a certain experience? This seemingly simple question assumes great complexity in the very posing of it. To answer this perplexing question is extremely difficult for it requires an ability not only to recall vividly but also to think metaphorically, to go beyond how one feels to a description of the content of the feelings themselves. Especially in our western culture with pronounced emphasis on content to the exclusion of context, treatment of experiences in isolation rather than holistically and stress on the fragmentation over integration of knowledge, the challenge to answer the "What was it like?" question and to interpret answers is awesome.

The descriptions and interpretations which emerged from posing the questions "What was it like to consult?" and "What was it like to be consulted?" are not final answers nor are they prescriptions for consultants who need to learn to relate to consultees in more human ways. Rather, they are part of an ongoing search for what we are to each other. They represent an initial attempt to show the essential from the inessential in concrete consulting situations and to become more sensitive to what really matters in consulting in education at a time of "decaying sensitivity to the pegagogic ground of educational theory and practice" (van Manen, 1980:6).

Selection of Project Participants

As the thesis proposal evolved and the need to explore lived experiences became apparent, a logical context for the project was the College of Cape Breton, where I had co-established and chaired a committee for continuing teacher education whose mandate was to serve the teaching community of Cape Breton Island in a consultative capacity. Thus, project participants were chosen because of their direct involvement in consulting teachers in Cape Breton. Two participants have served previously on the Committee, two others are current members including the Chairman, and another is currently a program consultant to the Committee.

The decision to have five participants was made early in recognition of the advantages of a small group for an exploration of personal meanings and for presenting new opportunities for consciousness-raising and critical action during and following the research project. Those who were selected brought a variety of rich experiences as Committee members, educational administrators and teacher educators, thus reflecting multiple perspectives in consulting. They included the following:

- Jean had served for the three years on the Committee during which time she was codeveloper of the English Communication Program. As well, she could speak of consulting from the vantage point of a secondary school teacher for many years and senior educational administrator at local, district and provincial levels.
- Lillian had served on the Committee for three years and was a vital participant in the development of the English Communication Program. She has also taught several courses for teachers and is currently involved in codeveloping an integrated Elementary Education Program. As well, she has had unique consultative experiences as teacher specialist and consultant in the creative arts.
- Karen has served on the Committee since its inception in 1976, having codeveloped the English Communication Program and currently the Elementary Education Program. In addition, she has had varied consultative experiences as teacher educator, classroom teacher, and elementary school principal.

- Dave has chaired the Committee for three years and is presently coordinating the development of the Curriculum Program. He served for several years as research associate and consultant to teachers and administrators and also taught at the secondary school level.
- Marge has taught in the Program in Continuing Teacher Education and is currently an advisor to the development of the Elementary Education Program. She has had a wide array of experiences across Canada as a human development and education consultant to teachers and parents.

In addition to their varied consultative backgrounds, participants were selected on the basis of our previously established social relationships, which were viewed as advantageous for the achievement of a deeper level of intersubjectivity. Three had participated a year earlier in my pilot project in phenomenological research, namely, an exploration of the lived-worlds of teachers returning to study. Their earlier descriptions were exceptionally fruitful, demonstrating an ability to push aside theoretical frameworks and to recall vividly their experiences as lived. As well, several participants were noted as successful teacher educators. They were chosen for their ability and willingness to articulate what they do to help teachers reflect on the meaning of their classroom relationships. Some are notably influential administrators, with previously demonstrated potential to transform continuing teacher education. Most importantly, the five participants were identified as being especially sensitive to that which grounds their consultative relationships with fellow administrators and teachers. Among them was a mutual caring for that which draws us as consultants to teachers.

Situational Procedures and Process

The situational inquiry spanned a period of ten months from the first individual interviews through to the final group reflection session. Letters were dispatched three months prior to the interviews, describing the research proposal and asking participants to begin to recollect prominent consultative experiences (See Appendix A). During the intervening period, selected participants confirmed willingness to take part in the project. Two responded with written descriptions of memorable experiences from the vantage points of consultant and consultee. These letters were important in generating themes for the subsequent interviews. Also during this time, pilot interviews were conducted in Edmonton with several colleagues who had recent administrative experiences in consulting with teachers. These were important not only for uncovering common themes to be pursued in the main interviews, but also for providing initial opportunities for tuning in to the lived experiences of others and for practice with recording and transcription procedures.

The interviews were conducted between August and October.

Meetings were held with individual participants just prior to the interviews to recall for them the intentions of the study and to allay any fears about the recording procedures. This was an important opportunity for participants to seek clarification of the purposes of the study. The interviews were tape-recorded to facilitate concentration on what was being said without the distractions of notetaking and also to capture the affective dimensions of the descriptions including the silence between words and the emotive overtones in words. The interviews varied from three to six hours duration. Three of the interviews continued into a second session. As secretarial help was available, all tapes were transcribed verbatim prior to analysis.

The interview process might be described as "inter-views", the separation with a hyphen signifying a recognition that the interaction between an interviewer and an interviewee is essentially an interlapping of social worlds. An inter-view is fundamentally a social process, a face-to-face interaction. From an existential perspective, there is a dialogical relationship between the interviewer and the interviewee, such that at times it may be impossible to say who is interviewing whom. The results of an interview depend to a great extent on the stance the interviewer takes and his view of the social relationship with participants. As my intention was to uncover the deep structure of lived experiences, I aimed for a co-participatory stance. I saw myself as becoming directly involved and immersed in an intersubjective relationship with each one being interviewed, rather than as an "objective" researcher or a participant observer. Such an immersion with friends enabled questions to be asked and comments to be made in an atmosphere of openness and mutual trust.

The phenomenological orientation to the interviews called for two fundamental questions to be asked: "What is it like to consult?" and "What is it like to be consulted?" Apart from these, however, specific questions were not formulated in advance. An unstructured and informal approach to the interviews allowed for questions and comments to emerge from the social context in which the interviews occurred based on the rapport established between myself and the other participants. Appropriate and relevant questions as well as a wide range of meaningful descriptions emerged from the interactions as the beingness of each participant was disclosed. At any one point in an interview, the treatment of a particular theme was an invitation to consider other interconnected themes. As well, the questions and the descriptive responses affected the social relationship. The interviews were not merely a matter of information being given by respondents and received by an interviewer. Rather, questions were created with the intention to provide a space in which a disclosure of lived experiences could take place. With each statement, there was an invitation to bring other experiences from concealment.

Viewed from a phenomenological perspective, the level of interaction that emerges from an interview is contingent upon several factors. These include the interviewer's skill and sensitivity as a listener and his preexisting social competence. However, if the interview is a dialogical relationship, the interpersonal skills and social competence of those being interviewed also play a major part in the quality of the communicative interaction. Even more influential is the character of the social field which emerges from the intentionalities of coparticipants. A social field characterized by warmth, openness and friendliness results in a more reflective interaction than one marked by a forceful, authoritarian intention where the conscious interaction is less reflective if not unreflective.

While there was no way to ensure in advance that the interviews would be successful phenomenologically, the results depended ultimately on the stance of both the interviewer and interviewees and their views of the social relationship with each other.

Framework for Interpretation

The interviews and the group sessions were interpreted according to a hermeneutic framework. The meaning of "interpretation" used in this study is that of Palmer (1969), for whom interpretation is making sense of what happens. Interpretation lays open what is hidden and brings experience from concealment. As Palmer says:

> What appears from the object is what one allows to appear and what the thematization of the world at work in his understanding will bring to

> light. It is naive to assume that what is 'really there' is 'self-evident'. The very definition of what is presumed to be self-evident rests on a body of unnoticed presuppositions, which are present in every interpretive construction (1969:136).

Interpretive data are relevant with respect to my purpose at hand. In this research project, the interviews and the group conversations are essential data. They are, as Gadamer says, the products of symbolic language which discloses our world as a life-world. Interpretations are based on my assumptions of everyday life and my understanding through language ([1969] 1975:272-280).

When I began to analyze the data I was faced with the challenge of organizing the voluminous transcripts into themes which could be readily identified by the participants. From the outset I decided first to treat each interview separately so as to attend to the particular meanings assigned to various experiences of consulting. I was conscious of not distorting or fragmenting the experiences of participants and hence wrote an initial interpretation of each interview focusing on recurring themes. Then, with initial validation obtained through individual responses to each interview summary, I was faced with the task of weaving five interpretations into one story. Firstly, I decided on a major division between experiential descriptions from the vantage points of consultants and those of consultees. Then, as I reread my interpretive summary of each interview, seven major generative themes shone through the interview data. These were: consultants not having arrived, relinquishing claims to final expertise, reaching, touching, expressing genuine care, establishing trust and changes to the consultant during the process of consulting. While these thematic divisions facilitated grouping of similar experiences they did not preclude the possibility of considering individual experiences by themselves or of reorganizing content into new themes. As I reread the transcripts I found new and unique displays of the meaning of consulting and attempted to incorporate them in the final interpretive summary.

Validation

Validity is a key issue for any researcher working in the interpretive paradigm. Particularly in a study with a phenomenological orientation, there is always the possibility of a discrepancy between what participants say and what they mean. Hence, the concern for validation is genuine. Since the essential nature of social phenomena is qualitative, the researcher employing a situational interpretive orientation is concerned with validity not in the scientific sense of quantitative procedures and findings, but rather in terms of verifying the descriptions according to whether the results of the inquiry fit, make sense or are true to the understanding of ordinary actors in the everyday world. In the interpretive research orientations, verification is achieved in terms of the meanings shared by individuals.

From a phenomenological theoretic perspective, validity is understood in much wider terms than internal criteria. Subjecting to radical doubt the relevance of the natural scientific model of investigation and the idea of neutral techniques of investigation of the problems of sociology, critics of positivist sociological theories including Filmer, Phillipson, Silverman and Walsh have declared that the context of validation, as exemplified in the recommended procedures of conventional social research, should be suspended and replaced by "a revitalized and reformulated context of discovery" (Phillipson, 1973:95). Accepting the necessity for alternative orientations to validation of research findings, explanations must be taken back to the social world from which they were derived in order to establish congruency with the meanings through which actors construct their realities and accomplish their everyday practical activities.

Psathas (1973) proposes three rigorous tests for data verification in sociological studies based on a phenomenological orientation. These are:

1. The extent to which the findings (i.e. the second order constructs of the investigator) are faithful to and consistent with the experiences of those who live in the specific life-worlds being investigated. Two key questions are posed for this test:
   (a) Are the investigator's findings faithful representations, descriptions, accounts or interpretations of what those who ordinarily live those activities would themselves recognize to be true?

(b) Is the investigator's report recognized by the informants as a valid and faithful account of what the activity is really like?

2. The extent to which others who do not know directly the specific life-worlds being investigated are able to understand from the investigator's account of what he is seeing when confronted with the reality of the events being described.
3. The extent to which the investigator's report can be used as a set of instructions, rules or procedures for performing the activities described.

Sacks (1979) recommends that a researcher using a qualitative methodology to study everyday life is considered innocent until proven guilty by additional research. Wagner (1980), a prominent sociologist of a phenomenological orientation, recognizes that the results of a life-world study do not hold up in a court of science because they are always valid until further notice. Findings are valid until an analyst who questions the validity of a research project engages in a similar study in order to perform his critique.

Mindful of the nature and scope of the social relationships being investigated and the essentially unfinished character of any phenomenologically oriented investigation, ongoing procedures for tentative validation were undertaken at three levels.

Levels of Validation in Retrospect. Within two weeks after the interviews I sent a verbatim transcript to each participant, prefaced with a personal letter indicating some of the descriptions which I found particularly illuminating and insightful and several others which caught my attention such that I wanted to explore them further (Appendices B-F). Each participant was asked to proofread the transcript for typographical, spelling and punctuation errors and more importantly to make any changes by way of elaboration, qualification, and deletion. Each participant responded in person or by telephone, making alterations by way of clarification.

In early December, I delivered or mailed to each participant an initial interpretive summary of his/her interview in which I attempted to identify major themes that emerged from from each session. Each interview participant was asked to respond orally or in writing within two weeks indicating whether or not I was beginning to recapture the essence of the experiences recollected. Specifically, they were asked to respond to my general question, "Is this what it was like?" noting especially any potential overstatements, unintended simplifications and possible transcription errors. Again, I encouraged each one to make changes by way of additions and deletions. Participants responded positively to the first interpretation, with some expressed concerns for confidentiality. Three responded with statements of surprise about what the transcript and the interpretation revealed about themselves. I decided to pursue this in the group sessions. Participants also agreed to allow me to make public selected content of each interview to the other participants.

In mid-January, I sent to each participant the first draft of a paper representing my attempt to integrate the experiences which revealed themselves during the interviews. This interpretive summary was the product of three weeks of intensive analysis of the transcripts. Essentially, this was a process of identifying thematic kernels, bringing to the surface unique and shared reflections and weaving them into an expressive fabric.

Accompanying the interpretive summary was a letter expressing my intent to raise personal experiences to further interpersonal levels through several group sessions (Appendix G). Each participant was asked to read the summary and to validate the interpretation based on a further reflection of personal experiences and also on reading for the first time an interpretation of the descriptions of others. The letter also asked each participant to reflect on the interview process itself in terms of personal transformation and potential elements of dialogue. These topics became the main focus of three group sessions held in February and March. These were important opportunities to validate my interpretations and to begin to develop a plan for mutual action and reflection in fulfilment of the critical dimension of the study. Group sessions were video taped and edited for reference during the group sessions and for possible revisions of Chapter IV.

A PERSONAL TRANSFORMATION: RE-COLLECTED MOMENTS

This research study emerged from my experiences as coordinator of a program in continuing teacher education from 1974-79. During that time I was challenged repeatedly as an administrator and teacher educator to establish meaningful consultative relationships with teachers and school principals in the service of their personal and professional needs. Struck by the predominance of technical, mechanical encounters in continuing teacher education, I realized the time had come to stand back and reflect on my own lived world and to acquire a theoretical perspective. It was with that intention that I entered a doctoral studies program.

The first year brought many fruitful engagements in genuine dialogue with my advisor, which resulted in an early exploration of phenomenology from sociological and philosophical viewpoints and critical social theory. It was in these frontier orientations where I found not merely new theoretic perspectives but also a critical framework linking theory and practice which held great promise for transforming human relationships in teacher education.

March, 1980, marked the first entry in a dissertation logbook when my advisor and I explored together possibilities for a research focus. I noted his vision of educational research in the 1980's, founded upon a deep concern for advancing the quality of human relationships in teacher education, and his encouragement to explore further both phenomenological and critical research orientations. By the end of the second term, still in an early stage of development of a research proposal, I had narrowed my general interests in relationships with teachers to a specific focus on clinical supervision.

Four additional logbook entries in the summer of 1980 recorded meetings in my native community where I planned to carry out the study. Already I was viewing the once familiar sociocultural context with different eyes, more deeply aware of underlying structural conflicts and teacher discontent. My director and several colleagues at home were a source of further encouragement as they expressed sincerely both a support for and a willingness to participate in the project which they saw related directly to their own worlds as educational administrators and teacher educators.

A summer school immersion in a phenomenology of social relations followed by studies in the phenomenology of language from both psychological and philosophical perspectives altered profoundly my earlier research proposal. I abandoned pursuit of a narrow focus and listened to the call from later courses in my doctoral program for a deeper focus on meaning. My response was a plan to re-search the essential meaning of consultative relationships with teachers without being limited to a clinical supervisory context.

From September through to April of the second year, my dissertation proposal matured, not in isolation but in and through authentic conversation with my advisor, with a phenomenology study group of six graduate students, and with the doctoral research seminar in Secondary Education. The seminar provided opportunity to interact particularly with three participants whose thoughtful reflective offerings allowed me in turn to express the evolving meaning of the research proposal at that moment. Subsequent opportunities for continued personal expression through a paper for department publication entitled Recasting a Program in Teacher Education From a Critical Perspective and pilot interviews with several colleagues provided for a further maturing of both myself and the proposal in the crucial period of transition from research plan to project implementation.

The period following my departure from campus was not without its moments of depression and despair. Firstly, I began to realize the awesome magnitude of the project, haunted by dreadful thoughts that I might never finish. A review of research and literature confirmed for me the immature state of consulting in education with little promise of advancement. I was left with a sense of hopelessness and felt very much alone and abandoned. However, when I returned home and began the interviews, I became immersed in a new intersubjective reality which uplifted me from my depressing isolation. Early negative feelings of potential failure which had hovered over me for those intervening months gave way to a renewed confidence in myself and in others as I began to call forth thoughts and experiences from interview participants and they in turn elicited thoughts from me.

Over a period of ten months we ventured forth together, first in one-to-one interactions and then in group reflection sessions. As the research progressed, I came to a new and powerful awareness of the complexities of consultative relationships and the difficulties in establishing genuine dialogue. I had naively assumed that my engagement with interview participants would be dialogical by the mere fact of having previously established positive working relationships with them. What I did not anticipate was that the research project itself would impose a structure on these taken-for-granted relationships which would in turn present obstacles to authentic dialogue. Initially it was a case of my requiring personal descriptions from those being interviewed in order to continue my writing and they in turn being concerned that they were not giving me what I wanted. My immediate concern for meeting my own chapter deadlines at times preempted a deeper concern for dialogue with educators. It was not until I had written the first draft of the dissertation that I began to experience new freedom to dialogue.

In the second group session, one participant commented that she hadn't heard anything from me and really didn't know how I felt about their recollections of experiences. It was an important moment for seeing myself which yielded a new direction. The comment caused me in turn to reflect on my own participation during the interviews and group sessions thusfar, and to realize that I had been more of a listener than a speaker, but not in the sense of assuming a passive, waiting stance. Quite the contrary, I was attending to the experiences themselves which were speaking, not merely waiting for insights but actively seeking them out by making connections and forging links with their experiences and with my own. In retrospect, it was such open and honest comments from participants which sparked introspective reflection and dialogue with myself, important moments in the establishment of trust and openness with myself and with others. At this moment I look back on these interactions as prerequisite social contexts for a more authentic sharing of views and a reciprocity of perspectives which I anticipate will extend beyond the completion of the dissertation itself. The thesis represents an attempt to integrate my personal explorations with the unique and shared insights of other participants and as such will become a common text for advancing dialogue and renewed action and reflection.

This research project has been for me a recovery of wholeness because of its intrinsically social nature. As I began to interview five colleagues, it was as if I was rediscovering an inner self which had been lost. While I was very much a listener during the interview process itself, it was in reflection upon the interviews and in the attempt to capture their essence in writing that I experienced a release of creative potential locked within me waiting for its moment of expression. There emerged from within a new energy to pursue both short and long term goals with vigor.

The phenomenological orientation of the project allowed me also to reunite with a larger self. I was re-connecting in a dynamic and vital way with those whom I was interviewing and from whom I had been separated physically for several years. The impact of this experience was profound. Words and concepts such as collegiality, mutuality, and communicative interaction which had been important in my dissertation proposal took on new meaning. Moreover, I no longer felt alone in the project of elevating consultative relationships with teachers in Nova Scotia. At the outset of the project I had accepted the reality of having to postpone family (both husbanding and fathering) and work (both administering and consulting) - which to me were the essence of living itself - in order to complete the dissertation. In actuality, as I immersed myself in the lived experiences of consultants and teachers, I re-connected with life itself and became grounded in the lives of other people.

The interviews and group sessions were a learning experience but not merely in the sense of gaining new knowledge. It was in and through them that I began to experience a freeing of myself. With each new interaction with participants and also with my previous writing, a transformation took place which revealed an inner authority. I accepted more and more the uncertainties and tentative validity of the research findings. I observed myself giving up the need for certainty in terms of fixed and final answers to the initial questions raised. In the process, I became freer in the knowledge that I would not and could not arrive at the real meaning of consulting, that this thesis would not be my final word nor the final word on the deeper meaning of consultative relationships.

As I re-collect my thoughts and actions over the past three years, I am becoming conscious of consciousness itself, more keenly aware of my new awareness. The personal transformation that has begun within leads me to anticipate with confidence that I will soon end the dissertation. However, the end will be a new beginning, indicated not with a period but with three dots (...) and a postscript signifying "to be continued". What will be continued will be a lifelong project not only in a re-searching the meaning of consulting but also in seeking fundamentally a deeper understanding of myself.

SUMMARY

The purpose of this chapter has been to describe in detail the practical thrust of an inquiry into the meaning of consulting. In the first part of the chapter, descriptions emerging from interviews with selected educational administrators and teacher educators who recalled their unique experiences in consulting were woven into an interpretive summary. In sharp contrast were the consultative experiences based on a re-connection with the lived worlds of consultees and those rooted in domination and control. Repeatedly challenged were the dominant instrumentalist and structuralist views of consulting by descriptions of lived experiences which revealed the complexities and hidden mysteries at the deeper level of consultative relationships. It was in and through these descriptions of human experiences that there lay a root meaning of.consulting, articulated frequently as a mutual giving and sharing. All the while interview participants talked about their consultative experiences they displayed an openness to the possibility for new understandings of what it means to consult and to be consulted.

In the second part of this chapter, an interpretation of three group reflection sessions following the interviews was presented. These were sessions in which we probed together the deeper meaning of consulting and in the process found ourselves leaving further and further behind the technical, mechanical encounters portrayed in the literature and asking basic questions about human relationships for which lists of competencies, methodologies and strategies were inadequate responses. The interpretive summary of these sessions was an attempt to capture both individual and shared reflections on the interviews themselves and particular moments of mutual consciousness-raising. There were moments when perspectives merged and when common ground was extended through new orientations to becoming. The summaries of the group sessions were intended to further unpack the deeper meaning of dialogue in consultative situations.

In the third part of the chapter, a conceptual framework for the situational inquiry was presented. The presentation included reasons for choosing a phenomenological orientation, criteria used for the selection of project participants, and a review of the procedures and framework for interpretation of the interviews and group sessions. Described in greater detail was the suspension of conventional validation procedures and replacement with an alternative orientation to validation whereby descriptions are taken back to the social world from which they are described in order to establish congruency with the meaning structures of project participants. Specifically, ongoing procedures for validation at three levels were described. The chapter concluded with a re-collection of critical moments leading to the personal transformation of the researcher. This was a personal expression of the intensely intersubjective involvement of the researcher in the project.

CHAPTER V

CONSULTING AS EDUCATIONAL PRAXIS: A CRITICAL PERSPECTIVE

The practical dimension of this study has been informed thusfar by a phenomenological orientation. The previous chapter described an investigation into lived experiences of consultants and consultees which was initiated to uncover the essential meaning of consulting. The underlying interest in this project thusfar has been to probe the consciousness of educators during their consultative relationships and the dimensions of interaction as experienced by them.

A phenomenologically oriented inquiry yields deeper insights into the meaning of human relationships which complement the findings of traditional inquiry orientations. And yet in themselves, the "findings" of a phenomenological study are limited. In a real sense, phenomenology is idealistic; it does not yield concrete recommendations for action (Van di Pitte, 1981). Phenomenology is fundamentally epistemological; it is part of the history of ideas rather than of social change (Garfinkle, 1981). In everyday language, a deeper understanding of human relationships does not necessarily lead to attempts to improve them. Hence, the need for a phenomenological investigation of consulting relationships to be complemented by a critical orientation.

A Meaning of Praxis. In this chapter the meaning of consulting is examined from a critical perspective in which social theory is integrated and connected dialectically with social practice. The word "praxis", from the Greek "praktika", is a philosophical, sociological and political keyword which captures the interconnectedness. Praxis denotes a total social process of transforming objective reality by humanity. It includes all the doings of societally united human beings in their effort to change their natural and social world (Tennessen, 1981). Praxis is conceived generally as the transition from critical thought to reflective action in the world. As Freire noted:

> Men will be truly critical if they live in the plenitude of praxis, that is, if their action encompasses a critical reflection which increasingly organizes their thinking and thus leads them to move from a purely naive knowledge of reality to a higher level, one which enables them to perceive the causes of reality (1970:125).

Moving beyond a Freirian notion, praxis suggests not only a struggle against oppressive social forces and structures but also one that affirms the power of man-as-actor to act in a self-determining fashion out of a context that is deeply historical as well as critical (Giroux, 1980). Praxis suggests a struggle that defines freedom in social as well as personal terms. It is linked directly with historical consciousness in the interest of liberating man from traditions that legitimate oppressive institutional arrangements and also from his own individual history. Man develops a critical capacity to the degree that he attends to history. He must turn to history in order to understand the traditions that have shaped his own biographies and his intersubjective relationships with other human beings (Ricoeur, 1973).

A critical orientation based upon this central notion of praxis is necessarily an ongoing attempt to understand and to transform the human world in accordance with the basic interest in emancipation. Rooted in the essential principles of critical social theory, this chapter has a twofold praxiological orientation. Firstly, it focuses on a specific context, namely the teaching community of Cape Breton Island, from a sociocultural and historical perspective. The first part of the chapter addresses ways in which existing institutional structures may have served to exploit, alienate and repress human possibilities. Several interviews with administrators at the College of Cape Breton were conducted in this regard. Secondly, it offers suggestions for advancing consultative relationships in continuing teacher education toward an emancipatory level. The second part of the chapter will present recommendations at various organizational and intersubjective levels to improve the quality of human relationships in the Program in Continuing Teacher Education at the College of Cape Breton. The chapter will conclude with implications for consultative relationships in other educational contexts in Nova Scotia and beyond.

THE INSTITUTIONAL CONTEXT

The College of Cape Breton was officially established in June, 1974, when a former junior college campus of a university and an institute of technology were combined into one institution in the belief that two educational organizations with totally different structures, management styles and traditions could be maintained and integrated. Since that time the College has had a special mandate to be innovative in meeting needs of the community. However, there has been a greater commitment to offer traditional university and innovative technology programs to high school graduates than to develop new orientations in adult education.

The Continuing Education Structure

With the formation of the College, there was a great hope awakened in the people of industrial Cape Breton that they would have access to a rich and varied program of adult educational opportunities. However, as the Director of Continuing Education, the Department which is the College's official liaison with the community, has recently admitted, this hope has not been realized. Now eight years since the founding of the College, the role of Continuing Education has yet to be defined. Deprived of a clear mandate to deal seriously with the educational needs of the community, Continuing Education has been restrained from providing the leadership in adult education which is required by the wider community.

The fact that the Continuing Education Department has not been given a mandate to serve the educational needs of the community has confirmed the popular impression that it is not a legitimate activity of the College. It is, to quote the

Director:

> ... like a boat with no rudder or power drifting into the open sea ... at the mercy of the whims and moods of any professor or department that wants to use it as a whipping boy (McManus, 1981).

This analogy illustrates dramatically the weak and precarious position of Continuing Education because it does not have a mandate.

To initiate the formal process of building a mandate, the Director stated the primary goal of the Department in a report to the Continuing Education Committee established by the Board of Governors last fall:

> Continuing Education serves the educational, cultural and training needs of people in the community who do not, or cannot, avail themselves of the traditional degree and diploma programs as regular full-time students by actively promoting adult learning through formal and informal programs.
>
> Specifically, Continuing Education identifies and helps to identify the needs and wants of individuals and groups in the community for courses, programs and other learning experiences for the purposes of personal and career development. These needs and wants are to be served through 1) regular full-time courses and program offered by the College, 2) courses, programs and other learning experiences developed specifically for this purpose (McManus, 1981).

However, the College's organizational structure still presents numerous difficulties in the attainment of this goal for Continuing Education. These difficulties, which impinge directly on the consultative relationships between members of the Department and the community, were articulated in an interview with the Director. Firstly, Continuing Education has not enjoyed faculty status within the College as it has in other community colleges and major universities across Canada. It has been referred to as a department and viewed by many as an appendage of the Faculty of Arts. Without faculty status, Continuing Education has not been taken seriously by many in the administration and the faculty who have viewed it primarily as a public relations function. Moreover, Continuing Education has been misplaced in the organizational structure by having to report to the Senior Vice-President who represents a technological organizational structure which has an autocratic management style similar to government and industry, and one which is incompatible with the open, consultative and collegial management style characteristic of the university structure wherein Continuing Education is rooted. The placement of Continuing Education under the Senior Vice-President instead of the Academic Vice-President has precluded any mutual interaction with other faculties as they have not been on an equal footing and thus has prevented the Department from putting forth a strong case for staffing, new programs and funding.

Another serious problem has been the domination and control of Continuing Education by the Faculty of Arts through original committee structures which remained intact after the establishment of the College. The present committee structure still favours the interests of the Faculty of Arts, many of whom have viewed Continuing Education primarily as a "feeder program" for the purpose of bringing adult students into the regular academic program. Extended domination by the Faculty of Arts has presented a major obstacle to the development of new approaches and programs in community education and the establishment of meaningful consultative relationships with the wider community.

A fourth problem has been presented by existing revenue and funding arrangements. There are essentially three avenues of financing; namely, the Maritime Provinces Higher Education Commission, private funding and direct government support, each of which is problematic. The Commission recommends funding for traditional educational programs but its formula has been problematic in that it has not recognized Continuing Education except as a part of traditional university programs. This formula excludes the vast majority of Continuing Education programs, many of which must depend therefore upon user-pay financing which severely restricts innovative program development. Moreover, present economic conditions have led governments to fund job training and vocational training programs in continuing education, most often outside the traditional university structure. Under the present structure, no portion of the provincial grant is designated for Continuing Education which must depend therefore on the generosity of administrators for funding for staffing and programs.

It has been argued frequently that, because the College receives no grant for the work of Continuing Education, therefore the Department has no claim on the College for financial support. With neither an internal position to argue its case nor financial support from the Board, the

Department has frequently been shouted down by the Faculty of Arts and the administration. Continuing Education has been jeopardized by being removed from the main arena in the competition for funding.

Continuing Teacher Education in Cape Breton: An Historical Perspective

When the College was officially established, there was a renewed commitment to service by the Department of Continuing Education and a refocused intention to take more seriously responsibility for helping professional groups in the community, particularly teachers and school administrators. The significance of this renewed intent can be better understood in the historical context of continuing educational relationships between the College and the teaching community.

In its formative days from 1951, the College, then a Junior College Campus of St. Francis Xavier University, was influenced by several visionary educators who were interested genuinely in improving the quality of public school education. In the early 1960's the College began to offer academic courses from the traditional Arts and Science Programs on Friday evenings. and Saturday mornings for the benefit of the teaching community. These courses were not based on extensive needs assessments but depended on the availability of instructors. While some teachers took advantage of the opportunity to take part-time studies toward a degree, most teachers who were interested in continuing education attended the Nova Scotia Department of Education Summer Schools in Halifax. Throughout the 1960's there were numerous block programs offered by the provincial Department of Education, each running for four summers and accredited toward higher professional licenses.

By the early 1970's there was increasing recognition of the weaknesses of centralized professional development programs, not the least of which were the removal of teachers for extended periods from their communities and the inadequate provisions for follow-up consultation. This was a time when continuing teacher education was becoming acknowledged as the most important single component in the revitalization of education and the need for education departments at provincial, university and college levels to provide direction to teachers was given new urgency. While there was no clear mandate as to how the College would serve local school boards, the Department of Continuing Education began to develop a plan for the renewal of the teaching profession of Cape Breton Island.

In an effort to decentralize and to localize teacher professional development, the Director of Continuing Education was successful in establishing the position of Coordinator for Continuing Teacher Education. Shortly after I accepted the position in September, 1974, a program of twelve education courses for teacher certification credit was launched. Special emphasis was given to the practical methodology courses as a counterbalance to an emphasis on the theoretical which had been the hallmark of initial teacher preparation programs and previous college courses. These courses, planned in consultation with noted educators from across North America and England, centred on the creative dimension in teaching and the related emotional and social growth of teachers and children. Personal growth and development of teachers became the fundamental educational principle in recognition that teachers are primarily responsible for determining the quality of education. Also, a Teachers' Resource Centre was established to provide learning materials and related support services for the teaching community.

Enrollment in Continuing Education increased considerably over the next two years as teachers applauded innovative orientations in practical courses and workshops which related specifically to curriculum and instruction. By the 1976 Fall Session, thirty percent of the teaching community of Industrial Cape Breton was involved directly in Continuing Education. With this overwhelming response came the realization that responsibility for program planning, implementation and evaluation had to be shared with the community. There were several factors which precipitated the need for consultation with teachers. Firstly, there was an unprecedented increase in the number and variety of courses as the Department expanded its program and also as the five universities, the Nova Scotia Teachers College and the Atlantic Institute of Education began to offer extension courses in Cape Breton. There was an incredible absurdity in a situation where teachers were taking as many as four full courses per session on a part-time basis without any program consultation. Moreover, there was a striking lack of monitoring of continuing education programs by the provincial Department of Education, lack of coordination and cooperation among the institutions themselves and seemingly little evidence of any genuine concern for the expressed and implicit personal needs of teachers. All the while, classroom teachers were becoming more conscious of the lack of professional development opportunities and more vocal in expressing their needs. It became obvious that any efforts in continuing education would more likely improve the quality of public school education when teachers and administrators were accepted as coparticipants in the planning and implementation of programs. Yet up to that time across North America only lip service had been paid to the concept of co-responsible participation as teachers were for the most part passive recipients of prescribed programs based on academic pre-service models.

In December, 1976, after four months of intensive planning and consultation with the provincial Director of Teacher Education, the two local school inspectors and the six local school boards, the Committee for Continuing Teacher Education was established. Its purpose was to assess the educational needs of the two thousand teachers and school administrators in industrial Cape Breton and to design meaningful courses and programs which would be more consonant with expressed needs. The Committee consisted of six educators, one from each of the local school boards who were identified as leaders in education and whose appointments were approved by respective superintendents. The Committee included two supervisors of elementary education, a supervisor of secondary education, an elementary school principal, a drama specialist-teacher, a mathematics teacher and myself as Chairman. Over the next two years the Committee met monthly to plan credit courses and to assist teachers and school boards by providing a wide variety of professional in-service workshops and seminars. By 1978, a structure for cooperative program development in continuing teacher education was firmly in place. While the formation of the Committee was welcomed by the teaching community and its efforts in program development were gradually recognized, it became evident that the addition of a committee to the existing department structure was only a preliminary step toward the establishment of mutual consultative relationships with a teaching community.

The new committee structure was far from being unproblematic as it was resisted both externally and internally. As it planned new courses for teachers, the Committee experienced many difficulties in establishing credibility with the Department of Education which had to approve all new course submissions. Concerned with the increasing numbers of teachers raising their certificates, particularly in Cape Breton, and the added financial burden on the government, the Department of Education delayed acceptance and regularly rejected Committee proposals for new courses. It looked with frowning suspicion on some of the Committee's program thrusts, particularly in areas of the creative arts and communication.

The Department's unilateral decision to limit approvals of teacher education courses at the College of Cape Breton to lower licence levels frustrated the Committee whose efforts were wholeheartedly toward the development of meaningful integrated programs rooted in fundamental human needs. Up to that time courses and programs had often been taken not because they were desired or required by teachers nor because of their potential impact in improving classroom instruction, but rather because they were accepted as credits leading toward higher certification and more generous remuneration for teachers. With approvals for College courses restricted to lower license levels, teachers found themselves forced to choose between college courses designed specifically to help in their classroom responsibilities and extension programs from outside institutions which would improve their economic positions but were only peripherally related if not completely unrelated to the Cape Breton cultural and historical context. With certification level cutoffs, more than half of the teaching community whom the Committee was trying to reach were in effect excluded from the Program.

From several university faculties of education and from within the College's Faculty of Arts came accusations that the Committee's program failed to meet academic standards. Continued pressure from the universities on the Department of Education to limit College courses to lower license levels was interpreted as a means to guarantee an important market for university extension programs at a time of rapidly declining enrollments in pre-service education programs. Likewise, increased opposition from the College's Faculty of Arts was viewed as being rooted in a concern for numbers of students in academic classes required to justify faculty positions. This seemed to override genuine interest in the educational needs of the community. Faculty opposition to the program intensified as enrollments in education courses increased at the expense of traditional arts courses in the part-time program. Demoralized by continual attacks on several fronts, Continuing Education began to circumvent existing committees on academic studies for initial course approvals. The Department began instead to involve local and outside professors of education in a consultative capacity in developing new courses. Furthermore, the Committee began to submit courses directly to the Department of Education for certification credit. This served to increase tensions between Continuing Education and the Faculty of Arts and other university faculties of education.

Despite increasingly widespread opposition, the Committee continued in the pursuit of improving the quality of teacher education in Cape Breton. The most significant advancement toward that goal was the development of an integrated program in English Communication for teachers of grades five through twelve. Modelled after an internationally recognized graduate program in language studies in England, and employing five leading educators in language studies as consultants and instructors, this program of eight integrated courses offered the opportunity for personal and professional development through intensive courses in the foundations of oracy and literacy over a minimum two year period. Despite the high academic level of this program and the significant advancement from individual course offerings, recognition of the program for certification credit was slow and piecemeal. Bowing to intense pressures from mainland universities, the Department of Education refused to recognize the program beyond an undergraduate level for certification credit. The Committee found itself with few supporters in its fight for recognition of the program except for the Nova Scotia Teachers' College. Many teachers supported the Committee's efforts but not to the extent of exerting pressures on their own organization or the Department of Education.

Frustrated by the lack of internal support for the work of the Committee and its determination to improve teacher education, and the unwillingness of the Department of Education and universities to recognize the quality programs emerging from the Committee, the director of Continuing Education began to consider seriously the formation of another committee of senior school administrators. It was hoped that this new committee could bring school board pressure to bear in securing for the College's teacher education programs their due recognition. As there were few at the College who understood the significance of the original Committee, it was hoped that the new Committee of senior educational administrators could provide leadership to the College in continuing teacher education. With my departure on study leave, the director and the acting coordinator decided on a restructuring of the existing Committee rather than the addition of a new one. In January, 1980, the Committee was changed so that it now comprised six senior representatives of the larger school systems, including assistant superintendents and supervisors of education, and three representatives from the College, including for the first time the Dean of Arts and Science.

While the Committee was being reorganized, the Department of Education began to develop a new policy of integration which would influence significantly the directions of continuing teacher education and have important implications for consultative relationships. A review of programs for teachers in Nova Scotia from 1969-1979 and a subsequent examination of regulations and practices related to raising teacher certificates found that a considerable and steadily increasing majority of teachers improved their certificates by completing a program equivalent to one academic year's duration approved by the Minister. The Department of Education and teacher education institutions had adapted programs and requirements to make this trend possible in response to considerable demand for improved qualifications, education and training. As a result, many teachers had raised their certificates above level five, which was the equivalent of a Bachelor of Education degree, and even to level eight, the equivalent to a doctoral degree without ever enrolling in approved studies at the graduate level. Some certificates at levels seven and eight were issued to teachers who had never earned a university degree. This was contrary to the original intent that level five should be granted to teachers holding an undergraduate degree and the levels six to eight should be reserved for those who had completed graduate study leading to degrees at the graduate level. Following upon this study, in September, 1980, the Department adopted a new policy approving to level six only integrated programs equivalent to one year's academic work in approved fields of study and, beyond level six, courses recognized as graduate level study.

The change in Department of Education policy provided the new Committee a leverage of support to continue seriously its work in developing new integrated programs similar to the English Communication Program and to plan phasing out all individual course offerings. However, in the months that followed there was no specific or detailed definition of what the Department regarded as integrated teacher education programs or programs equivalent to graduate study. Moreover, the Department delayed action on the Committee's request for reconsideration of the English Communication Program for a higher level. Since September, 1980, the Committee has been almost totally preoccupied with structural matters in search of new mechanisms for program approvals by the College and the Department of Education.

Although Continuing Education has strongly supported the

Department's policy on integration in spirit and through action and has recognized publicly the potential therein for the authentic integration of theory and practice in teacher education, still the Department of Education took a stand to limit College programs to a Teachers Certificate Class Six. This position had serious implications, especially in light of the fact that three quarters of the teaching population of Cape Breton have already completed or is in the process of completing a Class Six license. Firstly, it limited severely the ability of the Continuing Education Department to plan for the future and restricts the opportunity to develop integrated programs at higher levels. Secondly, it forced Cape Breton teachers to travel great distances apart from their families to pursue graduate studies. Thirdly, it encouraged outside universities which have graduate programs to second professors to teach extension courses which added to their enrollments with little or no concern for the consequences of such an approach to continuing teacher education. Fourthly, and perhaps most seriously of all was the fact that final approval of the College's courses and programs had still to be given by the Department of Education. This serves fundamentally to undermine the authenticity of the consultative relationships of Continuing Education personnel with participating teachers. A fuller understanding of the serious consequences of the Department of Education's unwillingness to recognize the College of Cape Breton as an equal partner with the mainland institutions in the design and delivery of programs in continuing teacher education requires some insights into the sociocultural history of the Cape Breton community.

THE COMMUNITY CONTEXT

Suggestions for advancing consultative relationships with teachers beyond objectivist to emancipatory levels are meaningful only to the extent that they recognize the sociocultural and historical context in which they have been traditionally embedded. Ricoeur stated this clearly in his argument of the case for complementarity between the hermeneutic and critical sciences:

> ... the interest in emancipation would be empty and anemic unless it received a concrete content from our practical interest in communication and, therefore, if it were not confirmed by our capacity to creatively reinterpret our cultural heritage (1973:164).

In recognition of the need to tie a projection of interest in emancipation closely to a reinterpretation of cultural traditions, the following is a brief re-view of the cultural history of the people of Cape Breton, written following an interview with Dr. Robert J. Morgan, Director of the Beaton Institute of Cape Breton Studies, the College's centre of research into the cultural and historical development of the Island.

Cape Breton's Cultural History - A Retrospective Glance

The year 1785 witnessed the real foundation of contemporary Cape Breton. It was from that year that the Colony of Cape Breton was founded and established by charter from King George III of Great Britain and settlements including Sydney, Sydney Mines, Port Hood, Baddeck and St. Peter's were continuously established. Cape Breton's colonial period (1785-1820) was intensely active and colorful, witnessing the settlement of the Acadians, the arrival of English and Loyalist colonists along with the Scots who would become the Island's chief cultural component.

In 1820, Cape Breton Island was annexed to the colony of Nova Scotia, an event which marked the beginning of a "management by remote control" which still prevails in various forms. With annexation, political power in Sydney was lost to the mainland. Not only political, but also intellectual, religious and economic control all left the island within the half century thereafter. The intellectual development of the island had begun at a normal pace in the late 1700's; both the Scots and the French were keenly interested in education. Centres of higher learning and religion had been established in the communities of East Bay and Arichat. However, by a mere fluke of history, the appointment of a bishop from the mainland resulted in the removal of interrelated centres of higher education and religion from the island with the establishment of St. Francis Xavier University on the mainland in 1866. This development had a serious effect on the social and cultural life of Cape Breton. For almost the next century higher education and religion were controlled by Scots on the mainland, many of whom originated in Western Inverness

County, Cape Breton . Henceforth, Cape Bretoners had to leave the island to pursue higher learning and the effects of the "brain drain" were far reaching. Cape Bretoners became known less as intellectuals and more as "hewers of wood and drawers of water". For more than a century afterwards, residents had to leave their homeland to become educated.

Economic control slipped from the island in 1827 with the establishment of the General Mining Association centred in England. With the opening of the coal mines on the eastern coast, followed later by the founding of the Dominion Steel and Coal Company, the population moved to the industrial area and the reputation became one of hard living, hard working, tough people rather than intellectuals. By the late 1800's, Cape Breton was a colony of Halifax politically, a colony of London economically, and a colony of Antigonish intellectually and religiously. The unique culture which developed was primarily a folk culture retaining the Scottish traditions and customs and combining both industrial and rural elements. It was a culture with neither political power, economic power, nor intellectual influence. Even in religion, the establishment of the religious centre in Antigonish rather than Cape Breton Island, where seventy percent of the predominantly Roman Catholic population in Eastern Nova Scotia resided, served to perpetuate external control over the most fundamental aspects of Cape Breton life.

The cultural history of Cape Breton was swept into a corner to the extent that even the folk culture was ignored. While some Nova Scotian history was taught in grade six in the public schools, Cape Breton history was completely bypassed. Moreover, university history professors were largely ignorant of Cape Breton history, as few attempts had been made to preserve documents or written music. For them, Cape Breton history began and ended with a few brief statements on Fortress Louisbourg. Over time this had a deleterious effect as Cape Bretoners came to conclude that they had no history. The unique culture and way of life were ignored by the upper class immigrant families who ruled the steel plant and coal mines. These outsiders had little knowledge of Cape Breton and made no attempt to understand or integrate the island culture in their personal lives. Community leaders lived apart from the people; they looked down upon their quaint ways and were never to be seen at popular gatherings.

With the ignorance and actual put-down of their history, culture, intellectual achievements and way of life, Cape Bretoners developed an inferiority complex unparalleled in Canadian history which was passed through generations. Not having been taught Cape Breton history, teachers especially were ignorant of their cultural and political heritage and transmitted this en masse to children who in turn saw themselves as inferior. With the denial of their heritage, the islanders were in effect denying their souls. To this day, Cape Bretoners have a sense of inferiority and many have had to reject or even deny their culture to gain acceptance in central and western Canada. Those who stayed came to view their culture as something to hide if new industry was to be attracted. Many intellectuals brought up in the system became ashamed to face their cultural heritage because it had been pushed aside.

Because of these varied sociocultural and historical conditions, it is not surprising that Cape Bretoners as a people lack confidence in themselves and a feeling of self-worth. Many of them are unable not only to reach beyond themselves but also to realize that they lack vision, insight and imagination. Many teachers have great difficulties in articulating thoughts and expressing feelings, imprisoned by their personal and collective histories. They typify the Cape Breton dependency on outside powers for they too sit and wait for decisions to be made from afar.

There are early indications of an attitudinal change taking place within the people of Cape Breton. Dr. Morgan, who became a converted Cape Bretoner during the process of completing a doctoral dissertation on the early history of the island, has noticed a significant improvement in the level of self-confidence of teachers who are currently taking courses in Cape Breton history which have recently been recognized for academic credit. The Fortress Louisbourg project, the largest reconstruction project in Canadian history in which Dr. Morgan became directly involved, has contributed immensely to wider recognition of Cape Breton's heritage. Furthermore, the forthcoming grant of degree status to the College of Cape

Breton will be of singular major significance in the return of intellectual power to the island. This will have a profound impact on the image Cape Bretoners have of themselves for the College represents to the local community the struggle for intellectual independence. Also, the Cape Breton Development Corporation has taken control of local industry and there are early indications of political decentralization. More and more in education, economics and in politics, Cape Bretoners are taking responsibility for their own lives for the first time since the Fall of Louisbourg in 1758. It is only through the resumption of responsibility and the conscious effort to regain control of their own lives which was systematically removed that Cape Bretoners will grow to maturity and self-confidence.

For its part, Continuing Education has brought local culture and ethnic history into the College through a variety of non-credit programs. More than anything, these programs have served to enhance the self-image of the Cape Breton people as they participate in an institutional setting in preserving and extending their cultural heritage. By providing opportunities for all Cape Bretoners, with and without formal university education, to express together their common heritage, Continuing Education has begun to advance the notion of community in a genuine sense. Underlying the recommendations suggested in the next section is the twofold recognition of the major responsibility of the College staff to relate with teachers in new ways, conscious of their collective sociocultural history, and to codevelop with them a continuing education leadership program that is culture based.

SUGGESTIONS FOR PRAXIS

Any suggestions for recasting consultative relationships with teachers and school administrators in Cape Breton must be considered first in the broader context of the relationship between the College of Cape Breton and the community. The second part of this chapter focuses on structural changes necessary to elevate consultative relationships. These will include specific recommendations for restructuring the Continuing Education Department within the wider framework of the underlying philosophy of the College with respect to community education. This will be followed by consideration of more basic changes at the level of intentionality of administrators, program planners and instructors in continuing teacher education. Concrete plans for renewed action and reflection will be suggested in terms of the deeper socio-cultural context in an attempt to fulfill the critical/historical dimension of the research project.

Proposed Changes at the Institutional Level

Within the wider institutional context, several fundamental structural changes are necessary in order to develop a quality response to the educational needs of the community. These include the following:

1. There must be a renewed emphasis on Continuing Education based on a re-view of the meaning of a community-based institution and culture-based educational programs.

The College must establish a clear policy with respect to the community by redefining the goals and objectives of Continuing Education. This will require first a clarification of the philosophy of the College with respect to adult education. A clear mandate for Continuing Education would serve as a declaration that the College is truly a community college with a strong will to serve the community and not just the full-time academic student body. In declaring to the community that it is aware of their needs and that it intends to respond positively to them, the College would thereby acknowledge that a public relations role for Continuing Education is no longer an adequate response. With recognition of the community as a priority, the College administration would then accept greater responsibility for meeting the needs of the community. Only with a clear mandate will programs in continuing education be legitimated and consultative relationships therein become meaningful.

2. Continuing Education must be given faculty status so that it can relate effectively and responsibly with the community.

This would be the highest expression of the College's commitment to the community. In the past, the College has been preoccupied with meeting the needs of the existing Faculties of Arts and Science and Trades and Technologies, and with managing traditional degree and diploma programs for full-time students. Only lip service has been paid to the cause of authentic community education. Content with traditional programs, the College has not taken Continuing Education seriously. The promotion of Continuing Education to faculty status would signal a new beginning. There is an urgent need for an internal motivation by a new vision of what the College can and should be; that is, not merely a physical amalgamation of university and technological organizations but a true community college working in and for the community by offering programs to the public and also allowing them to serve themselves through transformed structure.

Placed on an equal footing with the faculties, Continuing Education would report to the Academic Vice-President and thereby would have the opportunity to present its case to existing faculties and to compete for funding for staffing and program development. Furthermore, faculty status would enable Continuing Education to design new committee structures free from domination by the Faculty of Arts. Continuing Education must have its own academic committees to protect the interests of its constituency and to ensure the quality of its programs.

3. A new and more satisfactory funding policy must be established.

It is necessary to examine and review funding policy and to develop a new policy for staffing and programs that reflects the special cooperative nature of Continuing Education. More flexible funding arrangements must be based on the dual recognition that the community is a full partner in a planning and delivery of programs and that each constituency in the community has its own special character. Specifically, the Board of Governors must designate a portion of the provincial grant for the work of Continuing Education. The only way to legitimate the existence of Continuing Education is to assign a designated portion of the college grant to the public sector. Only by changing funding policies will there be a change in the prevalent attitude that Continuing Education is nothing more than a business with a profit motive controlling its destiny. The view that Continuing Education must recover its costs is potentially destructive of the educational enterprise that is its foundation.

In its report to the Board dated February 26, 1982, the Continuing Education Committee recommended that the Board do all in its power to obtain the widest possible base of financial support for Continuing Education by utilizing varied sources of funding. In so doing the Committee recognized clearly the need for Continuing Education to enter the mainstream of funding if the College is to serve the total community in the demanding times ahead.

4. The College of Cape Breton must have full control over its programs in continuing teacher education.

The provincial Department of Education must recognize that the time has come for decentralization of teacher professional development. Specifically, a College-based committee must be established for the approval of all credit course and program submissions from Continuing Education. This would serve as a visible sign that the College is on equal footing with other universities and colleges in Nova Scotia in the design and implementation of programs for the professional teaching community. Furthermore, it would enhance the credibility of College administrators and program planners in their consultative relationships with teachers.

Reflection. The problems of integrating a necessarily loosely structured continuing education department with academic faculty structures has generated considerable tensions and will continue to do so. These tensions are unavoidable because of the innate differences between the traditional natures of faculties of arts and sciences and trades and technology and the innovative nature of continuing education. However, from a critical perspective, such tensions and crisis situations are not destructive but rather constructive. They must be attended to and transformed for the sake of institutional development and for the renewal of relationships with members of its community. It is important the College not be dissuaded from its special mandate to be innovative in relating its programs to the needs of the community simply because the means of reaching this fundamental objective are inherently difficult. There are hopeful indications that major changes in the institutional structure will take place. The Report of the Continuing Education Committee urged that all levels of the executive and administrative structure dedicate their thinking to the purpose of making Continuing Education an equal partner with the two major faculties. It also challenged the College to redefine the goals and objectives of

Continuing Education as a necessary prerequisite to the development of innovative responses to meet the expressed and implicit needs of the community.

Proposed Changes Within the Department

Within the existing Department of Continuing Education, several structural changes would serve to facilitate a renewal of consultative relationships with the teaching community.

1. The existing Committee for Continuing Teacher Education should be reconstituted as a Board of Directors.

For several reasons presented earlier in this chapter, the composition of the Committee was modified in January, 1980, with the replacement of original members by senior school administrators. However, as experiences since then have shown, senior administrators are not necessarily interested in or capable of developing quality programs for teachers; their interests lie primarily in the occupational administration of specific school districts rather than in the personal and professional development of the wider teaching community. Hence, they can better serve that community in a capacity other than program development. It is recommended therefore that the present Committee be changed to a Board of Directors for Continuing Teacher Education to serve in a managerial advisory capacity. This Board would consist of twelve members including seven senior administrators from the four amalgamated school boards on the island; four administrators from the College, including the Co-ordinators of Teacher Education, the Director of Continuing Education, and the Dean of Arts and Science; and the Inspector of Schools for Industrial Cape Breton, representing the Department of Education.

The duties of the Board would be to make decisions regarding the general direction of the College in continuing teacher education, to promote innovative programs which further the professional growth and development of teachers, to analyze submissions from program development committees in light of the needs of local school systems, and to explore avenues of funding for the Program. Moreover, two underlying purposes of the Board would be to promote cooperation among the amalgamated boards and also with the Department of Education in teacher in-in-service program development. More specifically, the Board would become the vehicle for communication with the Department of Education to ensure integration between Department policy and College programs. Also the Board would advise Continuing Education on matters concerning public relations and publicity. It would meet twice annually in the Fall and Spring Sessions.

2. Committees for the development and implementation of integrated programs should be established.

Continuing Education at the College of Cape Breton is gaining wider recognition by other educational institutions in Nova Scotia as a model of dialogue with a teaching community. It is imperative for institutional and more importantly for participants' growth that cooperative program development be promoted in spirit and also in action. As for local educators, innovative responses to their deeper dissatisfactions and inarticulate needs cannot be developed in the confines of administrative offices.

The Committee for the Development of an Elementary Education Program was formalized in February, 1982, and met weekly for three months to design an innovative integrated program which addressed the deeper needs of teachers and administrators from pre-school through grade eight. The Committee comprises seven members who have considerable expertise in teaching, administration and program development and instruction in teacher education. This group calls upon other administrators, teachers and teacher educators to act in an advisory capacity. Similar committees must be established to design and coordinate the integrated programs in Curriculum and English Communication which are at various stages of development. These committees must assume responsibility for monitoring progress of program participants and for coordinating non-credit follow-up activities.

Through authentic consultation with local teachers and administrators, these committees would develop and implement programs which serve to enhance human potential in classrooms, schools and school districts. Committee members would be engaged actively in developing ways to facilitate the progress of **all** program participants including themselves. They would meet on a regular monthly basis.

3. It is recommended that a second position in continuing teacher education be approved by the College,

and also that a Professional Development Committee including both coordinators be established within the Continuing Education Department.

The recent Department of Education policy requiring educational institutions to provide integrated programs for teachers who wish to raise their licenses places new responsibilities in program development, consultation and evaluation on Continuing Education. To meet these increased responsibilities, another staff member in Continuing Teacher Education is urgently required, along with a Professional Development Committee which would consist of the Coordinators of Continuing Teacher Education, the Coordinator of the Teachers' Centre, a representative from each program development committee and several members at large. The duties of this committee would be to ensure integration within each program and among the three programs, to deal with the logistics of program implementation, to plan and coordinate non-credit activities emerging from the programs, to plan social activities and to deal with items of public relations and publicity such as newsletters and calendars. The committee would meet at least four times a year, once in each session.

4. A Committee of the Teachers' Centre should be established.

Intended originally as a material support system for the credit program in education, the Teachers' Centre is the logical focal point for teacher in-service education in the new Cape Breton District Amalgamated School Board. It is important that the Department of Education acknowledge publicly the important role of the Teachers' Centre in providing a base for consultation through the cooperative development and implementation of credit and non-credit programs for teachers in Cape Breton. A new policy for decentralization of material resources now based in Halifax would be an expression of a renewed commitment to in-service education. Recognition by the Department of Education would enlighten regional district boards as to the potential of the Teachers' Centre for peer consultation by providing a space for teachers to meet with one another, and to identify common strengths and concerns.

As a step toward becoming an authentic teachers' centre and not merely an adjunct of the College Library and Continuing Education Department, it is recommended that a committee of teachers representing each of the new school districts in Cape Breton be formed, to be chaired by the coordinator of the Centre. The purpose of this Committee would be to provide teacher input in the development of the centre and specifically to involve teachers in decision-making regarding learning materials and in-service programs. The formation of this committee would be a further step in extending dialogue with the teaching community and in recognizing the Centre as a base for an authentically integrated in-service education program.

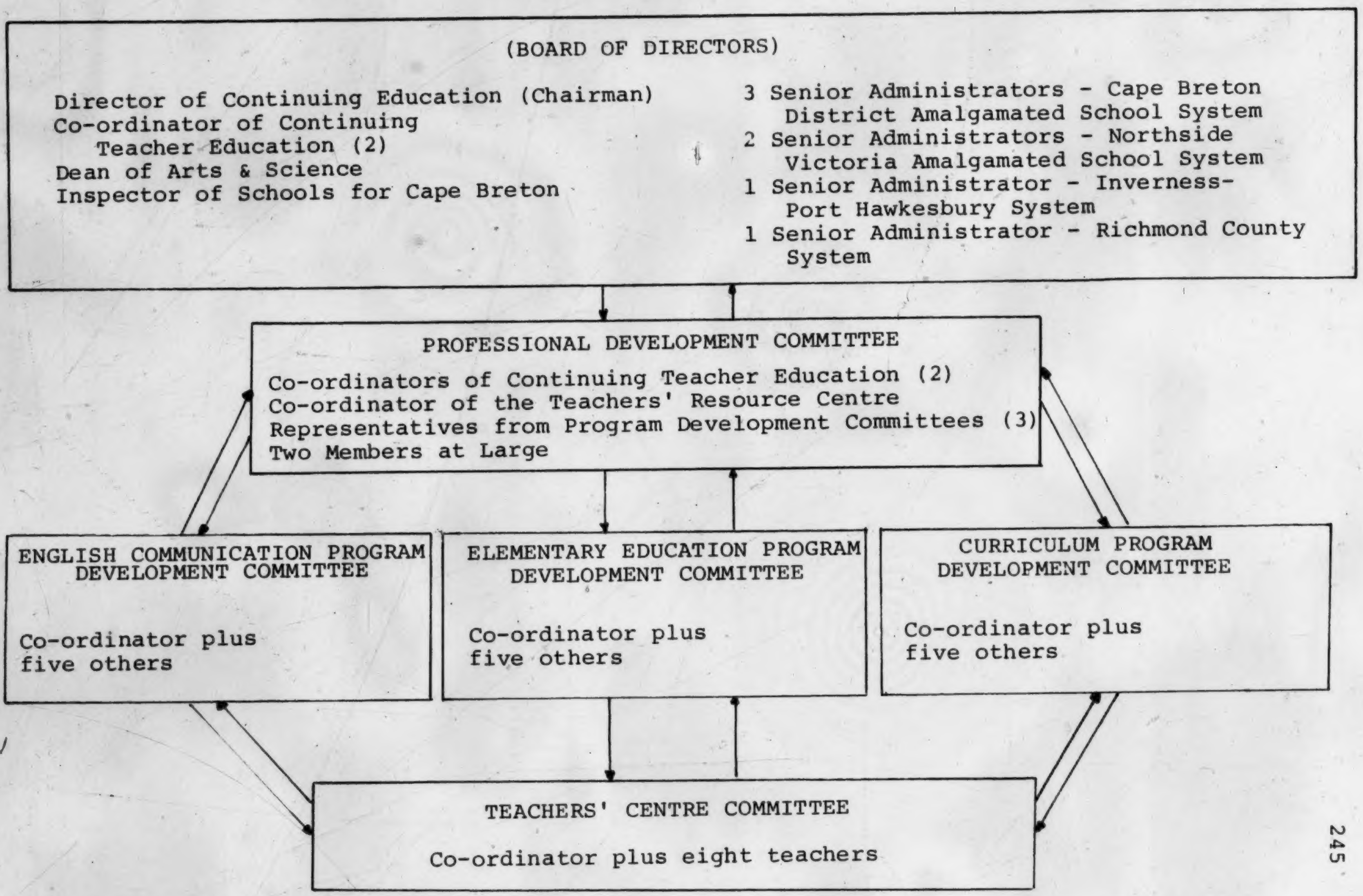
Summary. Respecting the philosophy of mutualistic program development which underlies Continuing Education, these proposals for restructuring are key to the development of innovative and qualitative responses to the educational needs of teachers in the 1980's and 1990's. The diagram on the following page presents a summary plan for restructuring which would help to advance the level of consultative relationships of program planners with participating teachers and administrators. The essential commitment to cooperative program development rather than traditional, hierarchical arrangements is represented graphically by the reciprocal direction of the arrows in the diagram. Implementation of such a plan is seen as a necessary step toward establishing authentic dialogue with teachers and educational administrators in the local community.

Requisite Changes at the Level of Intentionality

Structural changes may be necessary but are not sufficient conditions for the elevation of consultative relationships in continuing teacher education. Meaningful change can be implemented only at the level of the person or small group, not at the level of the institution. Structural changes are insignificant to the transformation of education programs if the people involved continue to carry their fears, denials, self-repressions and distorted conceptions of themselves. The critical variables in the advancement of continuing teacher education are not structural factors but rather the personal beliefs of teachers-as-students and the conscious intentions of program planners, administrators and instructors.

The success of any long-term plan for introducing

A PLAN FOR RESTRUCTURING CONTINUING TEACHER EDUCATION


(BOARD OF DIRECTORS)
Director of Continuing Education (Chairman)
Co-ordinator of Continuing Teacher Education (2)
Dean of Arts & Science
Inspector of Schools for Cape Breton
3 Senior Administrators - Cape Breton District Amalgamated School System
2 Senior Administrators - Northside Victoria Amalgamated School System
1 Senior Administrator - Inverness-Port Hawkesbury System
1 Senior Administrator - Richmond County System
PROFESSIONAL DEVELOPMENT COMMITTEE
Co-ordinators of Continuing Teacher Education (2)
Co-ordinator of the Teachers' Resource Centre
Representatives from Program Development Committees (3)
Two Members at Large
ENGLISH COMMUNICATION PROGRAM DEVELOPMENT COMMITTEE
Co-ordinator plus five others
ELEMENTARY EDUCATION PROGRAM DEVELOPMENT COMMITTEE
Co-ordinator plus five others
CURRICULUM PROGRAM DEVELOPMENT COMMITTEE
Co-ordinator plus five others
TEACHERS' CENTRE COMMITTEE
Co-ordinator plus eight teachers

alternative consultative orientations to education programs will depend on the intentionality of program developers. The following recommendations are made specifically for participants in the Program in Continuing Teacher Education at the College of Cape Breton, in particular members of the proposed Board of Directors, the Professional Development, Program Development and Teachers' Centre Committees; and program instructors. However, they should also have immediate and intrinsic relevance for educational administrators and teacher educators in other situations. The thread which ties them together is the need for renewed intentions and revitalized commitments by all who participate in the design, implementation and evaluation of programs with and for teachers.

1. A mutual commitment to pursue vigorously and collectively the goal of consciousness-raising.

The elevation of consultative relationships in teacher education programs is linked directly with the expansion of participants' thresholds of consciousness. Two requirements can be identified in the process of consciousness-raising: firstly, to provide the means whereby program participants see themselves in radically different ways; and secondly, to enlighten them as to how particular relationships can cause their situation to be repressive and also how they can transform the situation so that it becomes emancipatory. These are the interrelated aspects of making people's lives transparent to themselves.

A key recommendation for the promotion and implementation of consulting as educational praxis is for the establishment of a network for communicative reflection and group action. It is through a network that a small group of program administrators, planners and instructors can be connected in new ways, held together by the goal of creating new orientations in teacher education based on a greatly expanded concept of human potential. The concept of "conspiracy" which in a root sense is a "breathing together" and an intimate joining of a benevolent nature, is most appropriate for the goal of conscientization (Ferguson, 1980). All participants in the new committee structure in continuing teacher education must conspire to initiate a reorientation process whereby teachers, school administrators, teacher educators and program administrators together analyze existing realities, gain new insights into the constraints on their lives, and adopt a plan of action to transform their relationships with one another and with the children whom they are attempting ultimately to serve.

Central to the process of consciousness-raising is authentic dialogue, which from a critical perspective is the encounter of man with fellow man in order to transform human relationships. Meaningful dialogue is a necessary precondition for the humanization and liberation of educators and the advancement of quality education. From a critical viewpoint, any attempt to improve a program in continuing teacher education must focus on the quality of the dialogue in the social relationships therein. It is recommended therefore that all those involved in the design, implementation and administration of programs for teachers must seek to establish dialogue in their own professional relationships with teachers and to create opportunities for teachers to dialogue with one another. Through the commitment of entire teacher education staffs to further the cause of dialogue, an attitude of questioning and an openness to learning can begin to permeate broader educational structures. Through a renewed commitment to venture forth together in mutual respect and with shared interest in the transformation process, educators will gain deeper insights into the complexities of establishing consultative relationships which are prerequisite to elevating them to a critical emancipatory level. Furthermore, it is through a network that educators can mutually affirm discoveries about themselves and one another.

2. A collaborative search for a new paradigm of educational leadership.

A critical action in the renewal of relationships between teacher educators and administrators in that together they re-think the concepts of power and authentic leadership. The mutuality of consciousness-raising with teachers is confirmed as administrators become aware of the essential nature of authentic leadership - namely, that it requires an openness to learning from "followers" and a willingness to allow them their own realities. Educational administrators must be challenged and helped to move beyond an objectivist paradigm of leadership which is synonymous with command and control to a deeper level where they encourage teachers to become co-leaders and to recover authority and leadership over their own lives. Realistically, an interim paradigm of leadership may be required which allows administrators to respond to articulated needs of teachers but still to remain in control. Eventually, however, they must be challenged to move beyond and to plan opportunities for teachers to have shaking insights into their deeper needs and those of others. By so doing, administrators will become aware of their own inarticulate needs. In finding ways to relate to teachers at the most human and immediate levels, administrators will in the process transform the consulting process in education.

The pursuit of a transformation in relations with teachers requires several precautions. Firstly, program developers and administrators should guard against promoting one group such as a committee as playing the leadership role in reconstructing a program and recasting the consultative relationships embedded therein. To ensure that community is promoted in spirit and through action, any engagement in the process of consciousness-raising must be coparticipatory. Viewed from a critical perspective, the identification of one group as the key group implies that others are followers, an implication which jeopardizes the possibility of achieving authentic dialogue.

The danger of subtle manipulation, domination and subjugation can be avoided by encouraging and providing for program planners and administrators to participate together with teachers in courses rather than to remain isolated and segregated from them. In particular, members of program development committees should be encouraged to participate as students in programs so as to be an integral part of the program community. Typically in continuing teacher education, program developers have remained distanced from participants throughout the design and implementation of programs and have missed important opportunities for growth through dialogue with teachers. A renewed commitment to the development of authentic community with teachers will serve in the long-term to increase the communicative competence of program planners and participants and to promote dialogical consultative relationships.

3. A joint commitment to the development and implementation of integrated programs.

Any interest in emancipation must be grounded in a practical interest in communication. An important implication of Ricoeur's thesis of the necessary complementarity of the hermeneutic and critical social sciences is that talk about emancipatory dialogue is empty, abstract and idealistic unless put in a context of restoring competence to communicate (1973:164-166). It is only in concrete contexts such as programs in teacher education that the movement toward emancipation in education is advanced.

Three new programs in Elementary Education, Curriculum and English Communication being developed through the Continuing Education Department of the College of Cape Breton provide specific contexts for the advancement of traditional consultative relationships with teachers to increasingly reflective and emancipatory levels. Underlying these integrated programs is the Aristotelian notion of man as a social being who realizes himself through relationships with fellow man. Because man is a relational animal, to the degree that he expresses himself, to that degree he grows to maturity. The new programs are integrated in the sense that they provide an ongoing context for the liberation of teachers through the development of communicative competence. The ultimate goal of these programs is to free teachers and administrators from culture-based distortions, constraints and illusions so that they can express themselves authentically. Unlike traditional courses in continuing teacher education, these new programs will provide an opportunity for the experience of genuine community as teachers and administrators participate together in core and elective courses spanning a minimum of two years. The basic interest in these programs is to provide opportunity for strengthening the fabric of social relationships among program participants, guided by the underlying assumption that adults, like children, should be educated to allow for maximum personal growth within and through the human relationships in which they participate.

As a precaution in future program development, program planners should guard against defining unilaterally the problems of a teaching community. Traditionally the design of programs in isolation has served to distort the totality of the experiences of teachers and to perpetuate their lack of self-confidence. Unless teachers have opportunity to identify their concerns in such a way as to influence the development of programs, plans for strengthening the consultative relationships of program planners, administrators and instructors with teacher participants will be manipulative. The prevalent remote control of teacher education will be replaced merely with a decentralized but equally oppressive domination under the guise of mutual participation. This situation can be avoided specificially by engaging prospective teacher participants in the identification of strengths and concerns in existing courses in continuing teacher education and in the development and formative evaluation of new programs. Also there can be inherent flexibility in the program design to allow participants to take genuine responsibility for their own professional development through the selection of core programs and a variety of elective course offerings.

4. A critical examination of the meaning of integrated programs in continuing teacher education.

The success of a long-term plan for consciousness-raising will depend greatly on the underlying view of "integrated program" held by program developers. In the past, programs in continuing teacher education have been viewed primarily as fixed products to be accepted by teachers. The dominant stance in program development has been a problem-solving one; programs typically have been designed by outside experts to resolve externally defined problems in the classroom.

An alternative orientation worthy of exploration is that of problematizing, whereby the very meaning of integration in the context of continuing teacher education is made problematic. To adopt a problematizing stance is often interpreted as a sign of disorganization, lack of control and weakness. Hence, at conferences on continuing teacher education, presentations usually are prefaced with definitions of in-service education, continuing teacher education, integrated programs and graduate studies. Moreover, these definitions are frequently accepted as given and in their taken-for-grantedness there is an immediate blockage of possibilities for the elevation of inservice programs through open discussion of actions which promote manipulation, domination and control over teachers.

Particularly disturbing is the increasingly accepted view of an integrated program as a package or group of related courses selected by the teacher within broad guidelines set by institutions and departments of education. This is the extreme counterposition of the traditional view of programs planned by experts who are far removed from the lived worlds of classroom teachers. The current swing in continuing teacher education from totally prescribed programs to aggregations of individual courses based on perceptions of teachers' needs makes urgent the need to re-search the meaning of integrated programming in the context of professional development.

The current state of the art of continuing teacher education, which has been described as the disaster area of the entire educational process (Wood and Thompson, 1980), requires a revitalized concept of integration which addresses the fundamental need for the advancement of communicative relationships. Those involved in continuing education must dedicate themselves to a problematizing stance whereby the deeper meanings of integration, implementation, and teacher education are explored. Critical reflection must be the goal not only of program development committees but also of senior administrative committees where programs with promising alternative orientations are often rejected due to lack of understanding of their underlying philosophies. The encouragement to make problematic what has been traditionally taken for granted will lead to a questioning of problem-solving models with their inherent objectivit views of teacher education and a new view of teacher education programs as "constellations of dynamic social events which are in the process of continually becoming" (Tabachnick, 1978). Those who believe in a critical orientation must express publicly their renewed commitment to re-searching what it means fundamentally for human beings to relate with one another in the interest of mutual growth and development.

The Continuing Education Department at the College of Cape Breton must take a leadership role in raising the consciousness of administrators of other institutional levels. A series of seminars to engage senior administrators at university, department of education and teachers' union levels in critical reflection of the deeper meaning of continuing teacher education would advance significantly the prevalent talk about the administration and distribution of current programs to genuine conversation about the underlying social assumptions, implications and consequences of professional development programs for teachers. A critical analysis of the integrity of existing programs would be a major step toward the co-creation with local teacher communities of new programs which allow for maximum personal growth within and through the matrix of social relationships therein. An underlying intent of such seminars would be to make problematic the application of pre-service training models to the continuing education of the teaching profession. By virtue of having the longest experience in continuing teacher education, the College is a logical place for such seminars which could be the impetus for continued dialogue among institutions and the eventual advancement of continuing teacher education across the province beyond an objectivist paradigm.

5. A critical analysis of conventional techniques and methodologies for needs assessments.

In the field of continuing education there is currently widespread recognition of the need to supplement, extend and update data gathering techniques to ensure that programs respond to continuing needs of the community. In particular, teacher federations and education departments are calling for a clearer definition of teachers' needs as a basis for the development of new programs. Underlying this concern for more detailed and extensive needs assessments is the assumption that, with the gathering of new information about teachers' needs and concerns, programs in continuing teacher education will inevitably be improved.

In the pursuit of improving the quality of programs for teachers, the Continuing Education Department must adopt a critical stance to needs assessments. Having conducted three major surveys of needs of teachers across Cape Breton since 1976, we must begin to make problematic the taken-for-grantedness of expressed needs and to question the assumptions underlying identified needs, the motivation behind survey responses and the interests represented by needs surveys. Mindful of the importance of raising awareness of deeper needs which often are inadequately articulated, we must challenge those who misguidedly seek merely new information through technically advanced surveys and questionnaires and encourage other institutions to do likewise.

Continuing education programs for teachers should be developed and implemented in part in response to needs and requirements identified and expressed by teachers. There is little doubt that the majority of programs to date have been conceived by administrators and teacher educators and merely received, often with varying degrees of disappointment, impatience and irritation, by teachers to whose actual problems and requirements they often bear little relation. This, however, is not to suggest that developers, administrators and program instructors of programs should adopt a passive role of merely responding to articulated needs. By nature of their knowledge and experience, they may be aware of programs which are unknown to teachers but which nevertheless serve to transform needs by awakening participants to deeper dissatisfactions and inarticulate needs and conflicts.

6. A formative evaluation of new programs for teachers from multiple perspectives.

To elevate consultative relationships in teacher education requires a critical evaluation of programs with a focus on the social relationships embedded therein. A plan for both formative and summative evaluation should be developed and implemented by program committees, administrators and teachers engaged together as coresponsible participants in the evaluative process. A frame of reference for evaluation could be provided by alternative paradigmatic frameworks of evaluation (Aoki, Werner, Wilson, 1978; Rothe, 1979) based on existential phenomenology and critical social theory. Using these frameworks, evaluations may begin to explore implications of empirical/analytic, interpretive and critical stances in terms of the purposes of evaluation, appropriate data, methodological approaches, criteria for judgement, views of social relations, and evaluation outcomes, as well as the advantages and disadvantages of various evaluation stances for disclosing different aspects of programs.

Ultimately, to advance consultative relationships toward an emancipatory level requires bringing to the surface the sociocultural and historical factors which underlie traditional relationships. This is a necessary precondition for transformation such that participants want to act with new intentions to deepen the meaningfulness of their relationships. A critical evaluation of the quality of human relations in teacher education programs would be congruent totally with the philosophy of personal development and social competence which underlies the program at the College of Cape Breton. A major criterion for formative evaluation would be the extent to which each program allows participants to become conscious of their own perceptions of reality, to analyze the contradictions underlying their experienced tensions and conflicts in terms of their felt needs, and to deal critically with them. In the evaluation process, program instructors and students are equally important participants as they reflect openly and honestly on the deeper content, namely the extent to which the program addresses explicitly participants' false conceptions about themselves and the education system, and the degree to which they engage them in critical reflection on the social, cultural and historical conditions which have given rise to these false conceptions.

In the end each program must be judged, not only by statements of personal transformation of participants, but by its broader impact in changing the social realities of classroom and school. The long-term success of a program must be viewed in terms of the impact on the curriculum, teaching repertoires, and most fundamentally, on the intersubjective relationships of participants with children, colleagues and senior administrators. Comprehensive program evaluation which addresses these factors must be rooted in new orientations which complement traditional approaches to evaluation.

7. An expanded agenda for committee meetings to raise the level of dialogue.

The meetings of the committees proposed for Continuing Teacher Education provide important opportunities for reflection on the meaning of consulting in education. With an overall integrated program plan in place and detailed planning of core and elective course components initiated, committees will soon have time to raise fundamental questions about their responsibilities to the teaching community. The current involvement of supervisory curriculum and teaching personnel as advisors in program development can be further extended by encouraging even wider participation in forthcoming meetings. Two related goals should be pursued as a basis for initiating mutual critical reflection: to make problematic the dominant conceptions of curriculum and evaluation which underly both traditional teacher education programs and classroom instruction in schools. As continuing teacher education deals substantially with matters of curriculum, the underlying views of curriculum held by program planners have serious implications for the kinds of programs developed. An analysis of teacher education programs by Wilson (1978) from the perspective of underlying traditionalist, conceptual empiricist and reconceptualist views of curriculum identified by

Pinar (1975) provides a basis for an ongoing critical analysis with the various committees proposed for the new structure and with local educational administrators. The focal points for reflection could be the implications of various curriculum conceptions in terms of the purpose of continuing teacher education, the relationship between theory and practice in programs for teachers, embedded views of teaching and consulting, program requirements and specific program activities. A fundamental intent would be to deepen the level of dialogue among educators in the interest of recasting social relationships in the education of teachers and children.

At the school level, an instrumentalist view of curriculum as an object to be implemented or applied still prevails in educational practice. The continued emphasis on strategies and instrumental skills threatens to obscure rather than enhance the deeper meaning of curriculum, that is, the subjective meanings which teacher and learners brings to a situation. The traditional conception of curriculum as an ends/means relationship is slowly being challenged by a fundamental view of curriculum as a socially constructed reality.

It is important for program developers, curriculum supervisors and teachers to examine collaboratively the consequences of objectivist views of curriculum, particularly in terms of the distorting impact on the collective histories of teachers and children. Such an analysis should not be limited to questions regarding the nature of knowledge but should also address social, personal and human qualities. The challenge is to use traditional views of curriculum as a springboard for an investigation of experiences of social life, heeding the call of curriculum reconceptualists (MacDonald, 1973; Pinar, 1975; Apple, 1975) to focus on personal, cultural, social and political contexts and to explore the nature and meaning of educational experience for those consciously involved in the learning process. A problematizing stance to the meaning of curriculum can serve as a starting point for a joint exploration with teachers of the overt and covert aspects of curriculum and the relationships between culture and curriculum.

8. A renewal of consultative relationships with teachers based on a re-searching of the deeper meaning of consulting.

> In every era the attempt must be made to wrest tradition away from a conformism that is about to overpower it (Benjamin, 1969:255).

Recognizing the implications of this statement for educational inquiry, Giroux has said:

> No field of inquiry is immune from the self-complacency that threatens it once the field gains status as an acceptable mode of discourse and inquiry (1980:27).

Beyond any doubt, the field of continuing teacher education has gained considerable status in the last five years, so much so that the 1980's have been heralded as the decade of staff development (Wood and Thompson, 1980). If the continuing education of teachers is going to resist the conformity that threatens to overtake it, there must be a reassessment of its possibilities for critique and growth. Together, teacher educators and educational administrators must call into question the meaning and consequences of their relationships and their impact in perpetuating domination and control over teachers at the expense of mutual critical reflection.

Reflective thought and action must become central to the teaching act. To that end, programs in continuing teacher education must integrate forms of interaction which promote dialogue and communicative patterns stripped of unnecessary institutional control. This will require a serious questioning of continuing education practices adapted from traditional academic, pre-service models which have led to an acceptance of education as it is. A critical re-view of the content of traditional programs in continuing teacher education should lead to a reorientation from methodologies and techniques to an in-depth analysis of the nature of the hidden curriculum, the patterns of social control underlying consultant-teacher and teacher-student relationships, and the forms of ideology embedded in the use of specific types of knowledge and methods of evaluation. Teachers must have opportunity to examine their own educational philosophies within their particular social, cultural and historical contexts, and to recognize the theoretical assumptions which underly their pedagogical concepts and practices. Among the basic questions which must be raised by teachers in this pursuit are those which make knowledge itself problematic; namely, what counts as knowledge, how knowledge is organized, produced and transmitted, who has access to such knowledge and whose interests such knowledge serves.

A necessary precondition for such an exploration to be meaningful is that teachers recognize their own modes of knowing and understanding and the cultural expression and meanings which they bring to their relationships with children. As teacher educators, we must take the experiences of teachers as a starting point for dialogue and analysis, thereby giving them an opportunity to be active participants. Greene (1975) has stated that once students become aware of the dignity of their own histories and perceptions, they can make a leap to the theoretical and begin to examine critically the truth value of their meanings and perceptions, particularly as they relate to the dominant culture. This statement is equally valid for continuing teacher education programs which traditionally have imposed upon the lived experiences of teachers. Similarly, Pinar (1975) has emphasized that students should be able to formulate questions which will encourage critical reflection on their personal experiences, as a basis for transforming the nature and meaning of their own lived-worlds. So too must teachers be given opportunity to use and interpret their experiences in a manner that reveals how they have been shaped and influenced by the dominant culture. To that end, dialogue and supportive interaction are fundamental prerequisites.

At the professional development level, developers, administrators and instructors in programs in continuing teacher education must demonstrate in consistent fashion the process of self-criticism and self-renewal. This task is more easily expressed than accomplished given the fact that the dominant social science paradigm shuns critical categories of social thought (Freiberg, 1976). However, because of the atrophy of self-reflection in both educational administration and teacher education, the challenge must be pursued with vigor. A new purpose for continuing teacher education must be considered, namely to help teachers, administrators and teacher educators to regain the critical capacity.

At the school district level in Cape Breton, the recent amalgamation of six systems into one district board has rendered numerous administrative and supervisory positions redundant. Thus, the time is opportune for a consideration of the strengths and related responsibilities of administrators and specialist teachers. A refocusing such that the primary responsibility for school administrators becomes service to teachers through consultative relationships would be a blessing not only for teachers but also for administrative and supervisory personnel. Educational administrators must develop significantly different professional relationships with teachers whereby the latter become coparticipants in the development, implementation and evaluation of school programs. The view of consulting as a community to which both consultant and teacher make their fullest and best contribution in no way reduces, but indeed will enhance, the individual responsibility of each participant.

Reflection on the Cultural Context

Wherein lies the hope of transforming continuing teacher education? Historically, movements for social change have all operated in much the same way. A paternal leadership has convinced people of the need for change, recruited them for specific tasks and told them what to do and when to do it. The suggestions for praxis put forth in this chapter are based on the assumption that education can be transformed only insofar as teachers and those who consult with teachers are transformed. A plan to elevate programs in teacher education through transforming human relationships rests on a basic assumption about human potential, namely the belief that once individuals convince themselves of the need for change, they can generate solutions from their own commitment and creativity. Larger structures cannot direct and contain their efforts. Probing what lies beneath "deep conviction", it would seem futile to try to convince administrators and teacher educators to adopt alternative orientations to consulting or similarly to tell them to disregard old cynicisms and limiting beliefs. Administrators and teacher educators will come to a new and deeper understanding of the essential meaning of consulting,each on his own time and in his own way. The proposed network of educators must plan together opportunities wherein they and other educators problematize their relationships with teachers and have lived experiences in mutual consultative engagements with teachers so that meaning can then become central to their individual lives. The challenge for educational leaders has been described by Ferguson (1980), recalling an announcement of an earlier symposium on the future of humanity:

> Our greatest challenge is to create a consensus that fundamental change is possible - to create a climate, a framework which can organize, integrate and co-ordinate the forces striving for growth ... and ultimately a new paradigm for constructive, humanistic action (1980:40).

Clearly, a change in cultural expectations is needed but how can the cultural climate be changed? Several concrete suggestions can be offered for the specific context under investigation. A foundational project is to describe clearly the levels that are possible above what most adults attain in their relationships with others. As an example, the schematization of alternative paradigms of consulting presented in Chapter III serves as an instrument for initiating cultural change. Related to this are descriptions by successful administrators and teacher educators articulating what they do to help teachers to identify and liberate themselves from their own histories and to expand their consciousness. These must be sought out and made public.

The importance of the cultural context of human relationships can be acknowledged through an intensive collaborative effort by continuing teacher educators to engage teachers in an analysis of the sociocultural and historical conditions that have given rise to negative self images and distorted conceptions. The Curriculum Program provides a logical context for an initial immersion in local cultural history. As teachers recognize the importance of culture they will begin to project community traditions as something to be encouraged and treasured rather than denied. This in turn will be a major breakthrough in the development of self-confidence in children and their growth to maturity and responsibility.

At a deeper level of culture, the English Communication and Elementary Education Programs aim to help teachers to understand the dialectical character of the socialization of children and to act upon it. These programs are designed to raise the consciousness of teachers concerning the culture of children as a starting point for increased sensitivity to their social needs. Together, they will provide a context for renewed consultative relationships with teachers, animated by continued interests in emancipation from false conceptions, reinterpretation of past heritage and communication.

SUMMARY

In this chapter a critical dimension of the study has been described in terms of a praxiological orientation in which theory and practice are linked dialectically. Grounded in a specific institutional context wherein a continuing education department attempts to serve teachers and school administrators in a consultative capacity, the chapter focused initially on institutional and departmental structures and the constraints and limitations of these structures in the enhancement of human potential in community education programs. This was followed by a review of the community context from a socio-cultural and historical perspective. Underlying this review was the recognition that any recommendations for elevating consultative relationships in teacher education to emancipatory levels must be grounded in the concrete context of a reinterpretation of cultural heritage and a practical interest in communication.

A critical component of the study was fulfilled in the second part of the chapter with an outline of a plan for renewed action and reflection. Suggestions were made for structural changes which were viewed as necessary but not sufficient conditions for the renewal of human relationships. These were followed by recommended changes at the fundamental level of intentionalities of program planners, administrators and instructors in recognition that the necessary and sufficient conditions for transforming continuing teacher education are the expansion and transformation of consciousness of all participants. As William James said:

> The greatest revolution in our generation is that human beings, by changing inner attitudes of their minds can change outer aspects of their lives. The power to change rests within (1902:16).

Underlying this chapter has been the assumption that external structures are changed as people who are in them go inward to seek self-awareness and to free themselves.

The proposed plan for elevating consultative relationships in teacher education to a level of educational praxis has been presented with a view to further collaborative development and gradual cooperative implementation. The dissertation has been written so as to become an integral part of the plan itself in the form of a text to aid in the process of mutual consciousness-raising. The author has intentionally avoided the term "master plan" which by its essential nature is an imposition, expressing power for or against others rather than with others. The proposed recommendations should be viewed as part of an ongoing plan which will act upon the author and his fellow administrators and teacher educators and be acted upon by them as they coparticipate in an extension of this research project with a commitment to transforming continuing teacher education in Cape Breton and beyond. The plan which has emerged from this situational analysis should become more meaningful in the wider context of a critical analysis of continuing education which must now become the main project of teacher educators across North America.

CHAPTER VI

SUMMARY, CONCLUSIONS AND IMPLICATIONS

This final chapter has three parts. Firstly, the main purpose, specific aims and various thrusts of the study are summarized. The basic questions which provided a framework for the investigation are reviewed as well as the manner in which each question was addressed in the unfolding of the research project. Secondly, some conclusions based on the research methodology and the findings of the study are presented. Thirdly, some implications concerning the development and major findings of the study and their relationship to further research in continuing teacher education are outlined.

SUMMARY

The main purpose of this study was to gain new insights into the deeper meaning of consulting in the context of the continuing education of teachers and educational administrators. In recognition of the need to call into question the dominant paradigm which has guided thought and action in consulting in education, the study attempted to probe more penetratingly into the meaning of consulting through alternative social theoretic orientations and research approaches.

The specific aims of the study were fourfold: firstly, to uncover perspectives within which traditional views of consulting have been embedded; secondly, to seek out alternative ways of viewing the relationship between consultant and consultee; thirdly, to explore meanings of consulting within concrete situations wherein teacher educators and educational administrators have attempted to serve teachers in a consultative capacity; and fourthly, to suggest a plan of action and reflection for recasting consultative relationships in the context of a specific program in continuing teacher education.

As an exploratory study of consulting in education from multiple perspectives, an integrated theoretical and practical thrust was undertaken. At a theoretical level, prominent social theoretic orientations and current models of consulting were examined as a basis for a critical analysis of the dominant paradigm of consulting. Central to this analysis were three fundamental objectives: firstly, to analyze hidden perspectives embedded in the dominant social theories underlying traditional consultative relationships; secondly, to re-view the dominant orientations of educational research in consulting; and thirdly, to explore alternative social theories as a basis for reconceptualizing consultative relationships and reorienting educational research in consulting. Culminating the theoretical dimension of the study was the presentation of a new paradigmatic framework of consulting based on alternative social theoretic explorations.

At a practical level, interviews with selected educational administrators and teacher educators were conducted as a means to uncover lived experiences which revealed new insights into the deeper meaning of consulting. The phenomenologically oriented inquiry in the study was guided not so much by an interest in calling forth new paradigms or in developing alternative approaches but rather by an interest in reflection on how it is possible to think the way we do about consulting in education, our thoughts distanced from the essential meaning of human relationships. The underlying intent of the investigation was to engage jointly with interview participants in critical reflection so as to illuminate the essence that grounds thought and action in consulting in education.

In a second part of the practical inquiry, a plan was developed for recasting consultative relationships in the context of a specific program in teacher education. This plan for renewed action and reflection in fulfilment of the critical dimension of the study emerged from an introductory analysis of a sociocultural and historical context. The plan included proposed structural changes at institutional and departmental levels and also proposed changes at the level of intentionalities of program planners, administrators and teacher educators. Underlying the critical inquiry was a praxiological orientation which expressed the mutual interconnectedness of the theoretical and practical dimensions of the study.

Several fundamental questions provided a framework for this investigation, namely:

1. Where are we in our thinking about consulting in education?

2. What are the predominant orientations in consulting practice and in educational research in consulting?
3. What are the underlying social theoretical perspectives within which traditional theory and practice and dominant research orientations in consulting have been embedded?
4. What alternative social theories might serve as a basis for reconceptualizing consultative relationships and redirecting educational research in consulting?
5. What are the concrete experiences of educators in consulting - that is, in seeking consultation and in consulting others?
6. How can a joint exploration of alternative theoretic perspectives and lived experiences in consulting help to elevate consultative relationships and to improve the quality of continuing education programs for teachers and educational administrators?

These questions were addressed explicitly in the separate chapters rather than concurrently throughout the dissertation.

Following an introductory chapter stating the need for the study, the purpose, guiding questions, and an outline of the thesis, the dominant paradigm of consulting was described in Chapter II. This chapter began with an historical perspective with emphasis on writers who have significantly influenced the development of current theory and practice in consulting. Three predominant mental health, organizational development and behaviourist orientations were compared in terms of definitions and views of consultant-consultee relations, goals, preferred cases, and methods of intervention and evaluation. Four popular models of consulting represented most prominently in the literature were described and their common elements were identified: a diffusion model, an attitudinal change model, a transactional analysis model and a humanistic psychological model. Chapter II concluded with an overview of the dominant mental health and educational administration orientations to research in consulting with a focus on four recent graduate research studies conducted at the University of Alberta.

In Chapter III, the dominant paradigm of consulting was analyzed using a critical theoretic framework. There were three parts to this analysis. Firstly, deeper meanings in the language of consulting along with root activities and hidden interests in traditional consulting practice were made explicit. Related to these, dominant structural/functionalist and behaviourist perspectives were described and assessed in terms of their adequacy as foundational social theories for thought and action in consulting. Secondly, the dominant orientations underlying current methods and procedures in educational research in consulting were re-viewed and their unexplicated notions of man-world relationships, including the relationship of the researcher to the social world, were uncovered. Finally, alternative phenomenological and critical social theories were introduced and their essential elements identified. These served as a basis for the presentation of a paradigmatic framework for analyzing consultative relationships in teacher education which concluded the chapter.

Chapter IV launched the practical dimension of the study with the description of a phenomenologically oriented investigation into the meaning of consulting in concrete situations in which teacher educators and educational administrators engaged in consultative relationships. An interpretive summary of interviews with five educators over a three month period was presented, followed by a summary of several group sessions in which the researcher and other participants reflected together on the deeper meaning of consulting and attempted to unpack the essence of authentic dialogue. This chapter included a description of the framework for the situational inquiry with emphasis on the interpretive procedures and alternative approaches to validation used in the inquiry. Chapter IV concluded with a re-collection of critical moments in the researcher's preparation for and coparticipation in the project.

In Chapter V a critical stance, in complementarity with the inquiry into life-world experiences in consulting, was described in terms of a twofold praxiological orientation. Grounded in a specific educational context wherein a department of continuing education attempts to serve teachers and school administrators in a consultative capacity, this chapter focused initially on a critical examination of existing institutional and departmental structures. Suggestions were offered in terms of structural changes as well as changes at the level of intentionalities of planners, administrators and instructors who relate with teachers through a concrete program in continuing teacher education. The chapter concluded with the proposal of a plan for critical action and reflection in order to elevate consultative relationships and thereby to improve the quality of a professional development program for a specific community of teachers.

CONCLUSIONS

A review of the literature on consulting revealed an increasing objectification of the ends of consulting so that these could be made more susceptible to technical, rational control. Contemporary literature was found to place strong emphasis on requisite technical skills and instrumental competencies for the establishment and maintenance of mutual relationships by educational consultants with teachers. Furthermore, there were frequent suggestions that objective, empirically validated theories of consulting could and should be developed. The most recent focus in the literature on educational consulting is on new strategies for teachers to improve instruction, striking evidence of an embedded instrumentalist view of consulting.

Current definitions were found to view consulting primarily as a working relationship characterized by mutual emotional and intellectual involvement of consultant and teacher.

Central to this prevalent view of consultative relationships in education were intervention strategies and methodologies designed to effect changes in teacher behaviour in order to facilitate more effective functioning in the classroom. A review of prominent orientations and current models of consulting indicated a work-focused, problem-solving stance which was interpreted as evidence for the emergence of an objectivist paradigm from a pre-paradigmatic stage of consulting articulated by Kuhn (1962). The current emphasis on technical strategies and competencies pointed to the continued prominence of objectivist orientations. There was little evidence to indicate a shift toward alternative paradigms which might describe more adequately the dynamic nature of the consulting process.

A re-view of educational research in consulting showed little promise for the emergence of alternative orientations to continuing teacher education. Prevalent among recent studies was the view of consulting as a supervisory function to improve the quality of teaching and an evolving facilitative role of school administrators to help teachers acquire new pedagogical skills. Hence, the guiding research questions have been related to the instrumental content of consulting, primarily the expressed needs and concerns of teachers in terms of perceptions of collegial and formal consultative assistance. The definition of consulting as a teacher-initiated seeking of advice and assistance that occurs in an educational setting with other personnel has been accepted as given by researchers who have shown little or no interest in raising more fundamental questions about the deeper meaning of consulting. The dominant empirical/analytic research paradigm was found to have serious limitations for educational inquiry and particularly for an understanding of pre-eminently meaningful relationship in teacher education.

Striking at the very core of the re-search project was the attempt to reassess the adequacy of the social theories underlying consulting in education. The project was motivated by a deep concern about a developing crisis in teachers' confidence in the abilities of educational administrators and teacher educators to enter into meaningful, consultative relationships with them. It was carried out in the awareness of a growing distantiation between teachers and consultants which has contributed to an erosion of teachers' confidence in the educational system and in themselves. A critical analysis was undertaken in recognition that the potential or real crisis in consultative relationships in education is not an isolated, distinct problem but one which is part of a much broader crisis rooted in the inadequacy of dominant theories of social action. A critical theoretic framework served as a basis for the study precisely because of its essential purpose to call into question the basic paradigm which has guided thought and action in such areas as consulting in education.

The use of a critically oriented framework of analysis was found to enhance greatly both theoretical and practical dimensions and to capture their dialectial relationships. Firstly, at a theoretical level, it facilitated probing beneath taken-for-granted language to uncover a root meaning of consultative competence as a leaping and venturing forth together. Secondly, a critical perspective enabled the researcher to call into question two predominant social theories - structural functionalism and behaviourism - which underly current theory and practice in consulting and which have served to promote coerced control of consultant over consultee. The continued influence of positivist social theory as evidenced in prevailing objectivist orientations to consulting was interpreted as a further expression of a strong commitment to technological progress at a cost of producing social isolation and opposition in communicative relationships. Thirdly, the critical framework called implicitly for a reconceptualization of consultative relationships. From an investigation of phenomenological and critical social theories emerged an alternative paradigmatic framework for analyzing consultative relationships in teacher education and for elevating them from objectivist to interpretive and emancipatory levels. The praxiological value of a critical analysis of consulting rests on the possibility of restoring to the consultative process a sense of a community of persons engaged mutually in authentic dialogue and critical action and reflection, thereby allowing for the actualization of new possibilities for mutual tranformation.

In the practical dimension of the study, a critical perspective was found to complement a phenomenologically oriented inquiry. These alternative inquiry orientations together facilitated a new search for meaning. A phenomenological orientation enabled a focus on the social and intersubjective nature of consulting. A critical orientation encouraged centreing on a critique of domination and began to enlighten participants as to ways existing educational structures serve to exploit, alienate and repress human possibilities. From this twofold practical inquiry emerged suggestions for recasting consulting relationships so that they might become less repressive and more emancipatory.

With both conceptual and practical dimensions of the study informed by alternative phenomenological and critical research orientations, this study supports a new conception of "the practical". In concluding with a plan for mutual action and reflection, the study should be of immediate and direct use to those whose fundamental interests are in establishing community with teachers, in facilitating decentralization and in contributing to the actualization of human needs which have been for the most part ignored in teacher education programs. In the very carrying out of the project emerged new opportunities for the researcher along with other educational administrators and teacher educators to engage in critical reflection upon themselves and their worlds as the first step in transforming continuing teacher education.

Emergent Dialectical Relationships. The concept of dialectic, which is essential to both phenomenological and critical social theory, is rooted in the very basis and origin of being itself. It is, to quote Marcuse:

> ... the designation for aspects of being within being itself ... human existence in its reality, in it events, within the world as it is conceived and formed (1976:12-39).

There is a concreteness in the concept of dialectic which begins with the fact of human existence and the contradictions that help to shape it and to problematize the meaning of being-in-the-world. Dialectical thought starts with the experience that the world is not free, that man and nature, including fellow man, exist in conditions of alienation (Marcuse, 1976).

The usefulness of the concept of dialectic for education has initially been recognized. Giroux (1980:2832) views the dialectic as a critical mode of reasoning and action, each of which acts on and penetrates the other. The dialectic functions so as to help us to analyze the world in which we live, to become aware of the constraints that prevent us from changing our world, and finally to help us collectively to struggle to transform that world. As a form of radical critique the dialectic serves firstly to bring to awareness underlying conditions that support existing forms of alienation and domination, and secondly as a guide to action rooted in a questioning of the meaning and consequences of our work as educators.

In the course of this research project, an inner dialectic, viewed as the way phenomena are interdependent and changing in their relationships with one another, emerged at three levels. In the theoretical dimension of the study where dominant social theories were critically analyzed and alternative theories explored, there was a mutual interdependence and continuous interplay of concepts. Such concepts as "dominant" and "alternative" depended for their intelligibility on a necessary connection with one another. This interconnection indicated the presence of a dialectical relationship at a conceptual level.

In the practical dimension of the study, the relationship between researcher and other project participants was dialectical in that each participated actively in constructing what others experienced and thereby influenced the outcomes of the experience. The interview and group reflection sessions were neither unilineal nor unidirectional; rather, they involved the ongoing interdependence and mutual interplay of social beings, one acting upon another and being influenced by the other.

The research procedure reflected a dynamic dialectical relationship between the theoretical and practical dimensions of the study. This was described in terms of the concept of praxis which was introduced to capture the essential integration and interconnection of social theory and practice. The attempt to come to a deeper understanding of the meaning of consulting was characterized by a continuous interplay between theories of the social world and lived experiences of those engaged in communicative interaction. This dialectical interplay clarified for project participants that theory is derived from social practice and that the intersubjective world of people is the origin of all knowledge. It was the use of a dialectical methodology which made possible a review of consulting from multiple theoretic and practical perspectives and a break through the limitations of a unidimensional investigation.

IMPLICATIONS

This study may be viewed as an attempt to extend fundamental intersubjective relationships to educational research practice in a manner that can potentially transform human relationships in teacher education. It has been carried out in the belief that the more educational research is recognized and conducted on a fundamentally social enterprise, the more likelihood of an advancement in the quality of human relationships in education. With this broader implication, there are several specific suggestions for future research.

Research Orientations and Methodologies. The study has employed a research methodology which is rooted in a conceptual framework outside the boundaries of traditional social theory. The implication of a critical research methodology, which is essentially dialectical, is that a deeper and fuller understanding of social reality requires meshing subjective and objective interpretations through a structure which allows the researcher to be a coparticipant. A researcher who studies people as objects without participating in an intersubjective relationship with them merely distorts their reality and alienates himself from subjective participation in social change.

This study lends encouragement to future educational researchers to understand more fully and to act upon the dialectical perspective which renders both theory and practice open to investigation in a new light and which contributes to a bridging of the gap between the two. A dialectical perspective will enable researchers to clarify the depth and the complexity of social relationships, to focus more critically on questions concerning the patterns of control underlying relationships such as consulting in education and, in so doing, to advance the cause of emancipation in the everyday lived-world. In employing a methodology which is essentially dialectic, educational research studies have the potential for contributing to a recovery of the notion of the unity of theory and practice in contemporary society.

A case has been made in this chapter for complementarity of objectivist, interpretive and emancipatory orientations to consulting in continuing teacher education. The recognition of complementarity among paradigms can also be extended to research orientations and methodologies. Given that the empirical/analytic paradigm has been the dominant perspective of research in teacher education, the need for alternative orientations for educational research in this area is self-evident.

This study supports wholeheartedly the call for a new research focus on the quality of life embedded in teacher education programs (Popkewitz, Tabachnick, Zeichner, 1980:52). Therefore it recommends a critical stance to research to continuing teacher education. It is through the adoption of alternative research orientations such as those suggested by phenomenology and critical social theory, which recognize the intrinsically social nature of research activity, that new questions and methodologies will be developed. Critical orientations will lead researchers to question rather than legitimate unthinkingly existing practice in teacher education and illuminate rather than obfuscate the social relationships that are the essence of teacher education programs.

Areas for Further Research. The phenomenological inquiry orientation in this study was in response to Husserl's call to go energetically "back to the things themselves" - that is, to intentional and intersubjective lived experiences. The specific focus of the study was the concrete lived-world of educational administrators and teacher educators as they consulted with and sought consultative help from teachers and other administrators. In light of the very recent and limited influence of alternative orientations in educational research, particularly in the area of consulting, there are numerous possibilities for extended phenomenological research in consulting in teacher education. These include life-world investigations of classroom teachers who are consulted and who consult with colleagues, teachers who return to the classroom as students, and other educational administrators and teacher educators who consult with teachers at both pre-service and in-service levels. Other worthwhile topics for investigation are the meaning of consulting in the context of the continuing education of other helping professionals and in school settings where consultative relationships are established with students by school psychologists, counsellors and teachers.

It would be presumptuous to think that this study or any other study could arrive at the deeper meaning of consulting in continuing teacher education. In recognition of the essential incompleteness of any phenomenologically oriented inquiry, a genuine case can be made for other situational investigations into the meaning of consulting from the perspectives of educational administrators and teacher educators whose experiences have only begun to be probed in this study. The essence that grounds human relationships in education such as consulting can be further disclosed through a more intensive analysis of the philosophies of those phenomenologists of sociological and existential orientations and critical social theorists who informed this study, as part of new life-world investigations. In future "practical" studies incorporating phenomenological and critical orientations, it is recommended that methodological approaches be used which include interviews with the researcher to record the critical moments of participation and transformation. Also researchers should allow opportunities for input into the procedures and processes from other project participants.

An Extended Engagement with the Project. As I write the closing sentences of this dissertation I am conscious of the ongoing, mutual interaction between myself and the thesis over the past twelve months. My present writing has an intrinsic reference to my immediate past where I have travelled on a road to personal transformation which I attempted to re-collect in the conclusion of Chapter IV. There is also an anticipatory dimension as I continue to participate with fellow administrators and teacher educators in the further development and implementation of a joint plan for action and reflection to transform consultative relationships in a program in continuing teacher education.

While there are many uncertainties which lie ahead, there is the certainty that the project will be essentially ongoing for me. This is but one moment in my personal search for the deeper meaning of consulting with teachers. It is intended that the dissertation will be a text to be shared more widely in the hope of encouraging other teacher educators, individually and collaboratively, to reflect critically on their own relationships with teachers and administrators. It is in viewing alternative paradigms that there is the potentiality for new opportunities to develop compassion, openness and humanness in relationships with others.

The dialectical tension between subjective intentions and objective conditions means that we plan secondary goals first as we strive toward emancipatory relationships with fellow man. This project has been one such intermediary goal. With that admission, I come not to a conclusion but to a temporary suspension of my re-search . . .

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APPENDIX A

610 D Michener Park
Edmonton, Alberta
T6H 5A1

April 24, 1981

I am writing to ask your assistance in my doctoral research study which I begin this month in Edmonton and will continue in Cape Breton this summer and fall. What follows is a copy of my proposal entitled Re-Searching the Meaning of Consulting in Continuing Teacher Education which I presented to my Supervisory Committee and the Graduate Research Seminar last month, and on the basis of which I passed my candidacy exam on April 7th. After a relaxing family vacation in Vancouver last week, I am back to the desk with the project ahead of me and the simultaneous feelings of 'highs and depressions' which I am told every grad student experiences after candidacy.

The project I am about to undertake asks six general questions:

(1) Where are we in our thinking about educational consulting?

(2) What are the perspectives within which traditional views of educational consulting have been embedded?

(3) What are the alternative social theories for reconceptualizing consultant-teacher relationships?

(4) What is the dominant orientation in consultative practice?

(5) What are the concrete experiences of consultants and teachers?

(6) On the basis of exploring alternative social theories and lived experiences in consulting, how can we recast consultant-teacher relationships so that programs in Continuing Teacher Education can be elevated?

From these you can see that the study has both theoretical and practical thrusts as described more fully in the proposal. I invite you to read the proposal at your leisure and to make jottings in the margins by way of comments, queries and reactions which we might discuss at a later time. I would like to draw your more immediate attention to the following excerpts describing the practical dimension of the proposed study with which I would like your help:

> While one focus of this study is the meaning of consulting from multiple theoretical perspectives, an equally important focus is the empirical dimension of the lived world. The theories and models of consulting which are currently accepted impress upon the researcher the need to search for consulting theory in consultative practice, i.e. in the intentional worlds of people actually communicating (p. 32).
>
> In recognition of an urgent need to go back to the intersubjective lived experiences of consultants and teachers, my intention is to engage in conversation with several former and current members of the Committee for Continuing Teacher Education at the College of Cape Breton ... The purpose of these inter-views will be to inquire into what it is like to consult and to be consulted in search of a fuller understanding of the meaning of educational consulting. It is from personal descriptions of lived experiences that something of the grounds of consultant-teacher relationships can be uncovered (p. 32).
>
> It is anticipated that those being interviewed will describe their experiences both as consultants and as consultees from multiple perspectives as members of the Committee, as school administrators and also as teachers of children and adults. It is hoped that the empirical thrust will serve to advance the process of consciousness raising as researcher and those being interviewed together reflect critically on the meaning of consulting in various educational contexts (pp. 32-33).
>
> The study will generate knowledge which should be of immediate and direct use to members of the committee who are trying to build a social community, to facilitate decentralization and to contribute to the actualization of human needs which have been ignored in Continuing Teacher Education. In the very carrying out of the project, opportunities will emerge wherein committee members, including the researcher himself, may reflect critically upon themselves and their worlds and transform a program in teacher inservice education (p. 7).

I would like very much for you to be one of the primary 'informants' in this study. I know that you are very committed to improving teacher inservice education and that you are intrinsically interested in advancing consultant-teacher relationships. (Note from the proposal that I am not restricting 'consulting' to Department of Education curriculum consultants but see 'consultant' as anyone outside the classroom who may be able to help the teacher - i.e. fellow teacher, principal, supervisor, specialist, superintendent, inspector, all Committee members.)

To move on to specifics, the time commitment would be as follows:

(1) Early May - To write me a brief letter of acknowledgement indicating willingness to participate in the project.

(2) Between May 3 - June 8 - To write me a letter in which you begin to describe in detail some concrete experiences as a consultant to a teacher and as a teacher and/or administrator who was consulted. (See Suggestions for Letter attached.)

Note: I will respond to this letter by the end of June suggesting particular themes emerging from the letter which we might probe together in personal interviews.

(3) Between July 27 - August 31 - To allow me to engage you in conversation re your personal experiences. This could entail two full work days or three-four half days, preferably within the same week. These sessions would be tape recorded with your permission.

(4) Two evenings in mid-September - These would be group sessions with the other four informants and myself with the following intents:

4.1 To raise personal experiences to the level of interpersonal experiences through an examination and discussion of how I have interpreted or 'woven your personal experiences into an expressive fabric'.

4.2 To reflect on the inter-views themselves in terms of dialogue.

4.3 To articulate your personal transformations during the project (a log book might be very helpful in this regard, beginning with a copy of your letters).

4.4 To share with the group or privately with me other experiences which you can recall more vividly having listened to the voices of others' experiences.

These sessions would be videotaped with permission of participants.

From my brief five years at the College I know that you have had some rich experiences as administrators and teachers have been successful especially in involving teachers in questionning and improving their relationships with children and with one another. I think it is time these were made known to educational theorists and practitioners in Cape Breton and beyond. No doubt too you have had experiences, both positive and negative, of being consulted as teachers and/or administrators which I would like also for you to recall and describe.

I hope that you are willing and able to participate in this project and I look forward to your affirmative reply and to exchanges by letter and interviews over the coming months. Please suggest meeting dates in late July or August and call me if you have any immediate concerns.

Sincerely yours,

Basil Favaro
Tel. 403-437-1522 (home)
432-5347 (office)

SUGGESTIONS FOR LETTER

An investigation of this kind calls for descriptions of lived experiences - the more personal and detailed the better. The main question posed in the simple and yet so profound question which is rarely asked in educational research - 'What is it like?' - in this project, what is it like to consult and to be consulted?

The purpose of the letter writing and our conversations this summer will be to address Question 5 on page 1 - What are the concrete experiences of consultants and teachers? In your letter I would like you to attempt two things:

(1) To recall and describe one (or several if you wish) relationships with a teacher in the interest of that person's growth and development - i.e. you as consultant and teacher as consultee.

(2) To recall and describe one (or several) experience in which you were the consultee receiving advice, expertise, etc. from someone else.

In a phenomenological investigation of this kind, all the questions cannot be formulated in advance. The investigation is multidimensional in that any point in the treatment of a specific theme is an invitation to consider other interconnected themes. I am therefore reluctant at this point in time to ask specific questions for fear of imposing my structure on your experience. However, if you wish a framework for writing the letter you may want to consider one of the following:

Describing a particular relationship in terms of initiating the relationship, assessing the situation, motivating the consultee, problem solving, implementing and disengagement.

Describing the relationship in terms of the clinical supervisory model - i.e. preobservation conference, observation period, observation analysis, consultant-teacher conference, post-conference analysis.

Describing the setting (i.e. your position, the position of the teacher-consultee, where and when you established the relationship, why the teacher needed consultative help), how you became involved, how you attempted to help the teacher (i.e. what you did and how you felt about it), what happened to the teacher during the relationship, how the relationship terminated (if it did).

By all means reject any or all of the above and use your own framework or write freely on particularly memorable moments with no framework at all.

Some general suggestions:

(1) Don't labor over correct grammar, punctuation, etc.- write as if you were describing your experiences orally.

(2) Don't re-write anything - keeping in mind that this is an initial recollection which might provide clues for deeper probing through personal conversation.

(3) Change the names of persons involved in your descriptions if you wish. The specific facts are not as important as the meaning of the experience for you and others involved.

Included in this booklet with the proposal is a copy of a paper called Uncovering the Life-World of Teacher as Student. This was a project I did last year whereby I attempted to present faithfully and meaningfully the experiences of several teachers in Cape Breton and Edmonton when they returned to the classroom to study. The richness of teachers' descriptions impressed several professors here so much so that the project may be soon published. You might want to take a sneak preview of part of the project to get some further ideas of the kinds of personal descriptions which are so fruitful.

APPENDIX B

college of cape breton

P. O. BOX 5300
SYDNEY, CAPE BRETON
NOVA SCOTIA
CANADA
B1P 6L2
(902) 539-5300

August 25, 1981

Dear Karen:

I have just read the transcript of our conversation a few weeks back, to find many illuminating and insightful descriptions of your relationship as principal with your teachers and superintendent.

Several points in particular have captured my attention:

(1) The importance of requesting, not demanding (p. 15).

(2) The need for genuine interest and humanness on the part of the principal-as-listener (p. 16).

(3) The implications of a continual openness to learning (p. 18).

Also, your account of an encounter with the superintendent-as-consultant is a beautiful illustration of consultant-consultee relationship without a solution being passed on from the former to the latter. I would like to use several of your descriptions in my project but before that, a few requests which I hope are not unreasonable at this time:

(1) Please proofread the transcript for typographical, spelling and punctuation errors making necessary changes directly on your copy. Feel free to make any changes also to the content by way of elaboration, qualification, deletion, etc.

(2) Two expressions have particularly captured my attention which I would like to hear more about:

- p. 14 - "a creative force in the school"
- p. 27 - "sometimes we have to cry together as well as laugh and celebrate together"

Could you please elaborate however briefly on these - i.e. the essence of this creative force in a school and a principal-staff relationship as a mutual weaping and celebration.

(3) Can you recall your first reflections after your meeting with the superintendent? What was it like when he didn't give you a solution to your 'problem'? How did you feel?

Karen, you may prefer to reply to 2 and 3 orally or in writing - whichever is more convenient. And then the big question - what are the implications for the relationship between the Committee for Continuing Teacher Education and the Cape Breton teaching community?

Looking forward to continuing the dialogue with you soon at your earliest convenience, now assured that you are giving my some extremely useful descriptions.

Sincerely,

AN INITIAL INTERPRETATION OF AN INTERVIEW WITH KAREN - AUGUST, 1982

Principal-Teacher Consultative Relationships

When asked what it was that made her rapport as principal with her staff so vibrantly successful, Karen described an underlying family and friendship structure which keeps the school together. While admitting that sometimes her teachers would like to 'wring her neck' because she is always proposing new ideas for consideration, underlying this there is a fundamental message which Karen makes a deliberate effort to convey to each member of her staff - namely, that they are 'high quality teachers who are doing exciting and rewarding things with children'. As principal, it is a matter of making time to give them support, to show them your pleasure and delight with the good things they are doing with and for the children. In these comments Karen is striking at one of the basic human needs of all of us - the need to be recognized. And yet so many administrators are caught up with the busy work they give only passing recognition or none at all. In her suggesting to the teachers that new ideas be tried out, Karen conveys a message to her teachers that she knows they can do it. There is a respect, over the years, for the natural abilities of teachers and their work with their children.

Another important dimension of a successful relationship with teachers is their being able to view you as a person. This is why, in Karen's firm belief, a principal's relationship with the children is so important to the consultative relationship with teachers, "If there is a sharing of human qualities between the principal and child, there will be a sharing of human qualities between principal and teacher. There must be opportunities for teachers to see you as a person, to know that you are giving your best." Fundamental to all of this, according to Karen, is the "ability to be friends as well as workers ..." (p. 10).

Sensing that every year the school life and the curriculum need revitalization, Karen has a staff who share with her a desire to look for fresher, more creative ways of doing things. She recalled a recent Christmas meeting when she presented to her staff for consideration over the holidays an idea for an integrated program on ethnic studies. She asked them to submit ideas in the new year if they were interested. Some six weeks later, outlines began to pour in from her staff, which completely overwhelmed her.

What is it like to be consulted?

Karen recollected the most devastating experience she had as a principal in terms of her relationship with the staff, an experience which at the time left her really shaken and deeply hurt, but which, in retrospect, was an opportunity to learn more lessons. It is especially important for our purposes because of what it reveals about the experience of being consulted, in this case by a superintendent.

Karen had received approval for release time one afternoon a month for her staff to engage in curriculum planning. Expecting the staff to be pleased and the outcome to be a harmonious working together, Karen met instead with a reluctance and a cool reserve from her staff. She felt very unwelcomed as she visited groups of teachers on these curriculum planning days. Simultaneously there was a resentment among some of the teachers that a group of teachers from another school might be coming to invade their classrooms without their knowing, when in fact Karen had invited this group as casual visitors as she had often done before to see the organizational pattern of the school and to discuss their free periods. There wasn't a good atmosphere at all in the curriculum meetings, and Karen sensed undercurrents and talk behind her back that she was furthering her own ends through these curriculum planning days and school visitations. She knew neither the nature nor the reasons for the undermining that was going on, and received a message from the curriculum supervisor that her staff was under considerable stress and strain.

For a week, Karen "mulled it over", appalled to think that something strange and unexplainable was happening in her midst, meanwhile cancelling her next scheduled curriculum meeting. Unable to work in such a tense atmosphere, Karen decided to discuss the whole problem with the superintendent. She was surprised to discover his awareness of the whole situation. What happened in the meeting with him revealed something fundamental about the consultative process at its best. The superintendent (as consultant) first asked Karen to expose the problem from her vantage point and then he disclosed what he had heard. He then proceeded to tell her how highly he regarded her administrative abilities, reassuring her that she could not be faulted for requesting curriculum development time for the staff. He commented on her excellent record, the positive principal-staff rapport and good working relationships which he knew to exist in her school. Karen recalled vividly his next crucial words:

> I know that you are grieved by this and that you are upset by it, but I want you to think about that and to be assured that you do have respect of your teachers and they respect your role and they respect you as an administrator. I feel that you are able to handle this situation. I don't know why this happened to develop but perhaps you can think about it and ponder and perhaps arrive at a workable solution (p. 23).

What was remarkable for Karen was that the superintendent-as-consultant did not offer his solution to her problem.

> I think that if he had offered me a solution I would have immediately thought that I had failed and that if I needed support then I was going to have to come back next month and the month after - to have someone else handle my problem. All this was going through my mind - Was I no longer capable of handling this job role? Am I failing in the area of human relations? (p. 23).

Karen returned to the school, feeling better merely for having exposed her problem to someone who was genuinely listening. She eventually did arrive at her own solution. She called a staff meeting knowing that it would either make or break her (very much aware of her own vulnerability). She expressed to the staff the great difficulty but the absolute necessity to discuss the undercurrent phenomenon in the school. She expressed the hurt, the upset and the anger that some teachers would publically or privately belittle, demean or criticize her, when she always supported them. Addressing the issue of the monthly meetings, the teacher visitations, she wondered aloud if she had any friends left on the staff. She then closed the meeting, left the school and went home.

While she could have named the people directly responsible, she chose not to publically at the meeting. In fact she never said a word to anyone at all about the meeting, leaving things to fall back into place, knowing that many teachers felt saddened and ashamed. Within a week, Karen was back to her former association with her staff.

For Karen it was an experience of her own vulnerability and not being "on the same wavelength" as all her teachers. Her reflection on the whole experience was not that she emerged victorious but that she learned that if teachers aren't "the centre cog", if they aren't involved in the planning and sold on the idea, then forget it. She also learned the importance of reading the signs of teachers' receptivity and the importance of timing. While she could have ignored the whole problem, pretending that it didn't happen, she chose to deal with it head-on. At the same time she conveyed to the staff that the door was still open for renewed communication, for starting afresh. The results were heartening. When Karen went through the school the very next week, the hand of friendship was everywhere. Karen found that everyone was anxious to get back to the same relationship before the whole problem arose.

With the restoration of a relationship of friends, Karen and her teachers could "cry together as well as laugh together and celebrate together". Had she shut herself in her office using avoidance techniques, this would have destroyed staff relations, would have also destroyed herself and her school. Instead there was a return of friendship.

Also very important for our purposes was Karen's experience of a non-directive supportive sensitive consultant. Had the superintendent presented a solution, she would certainly have interpreted this as a personal failure in handling her own problems. When a solution is presented to another, one wonders if the other can feel anything else but defective. It would seem, from Karen's experience, that problem-solving serves merely to exploit and repress human possibilities. While events in Karen's school were causing her faith in herself to be shaken, it was a sensitive superintendent, through "an authentic consulting process", who restored her faith in herself.

APPENDIX C

college of cape breton

P. O. BOX 5300
SYDNEY, CAPE BRETON
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August 27, 1981

Dear Jean:

I have just finished reading the extensive transcript of our conversations of a few weeks back and I find many fascinating and illuminating descriptions of your consultative relationships as teacher, supervisor and inspector.

Several points in particular have captured my attention:

(1) Your innate common sense - to be able to suggest solutions for problems posed by principals, teachers, etc. As you say "there is a common sense about what is right and wrong and we know it but we fail to give it credence and when you give it credence then you have to let go of all your biases, they have no substance then" (p. 14).

(2) Your account of when you realized that a mutual relationship between yourself as supervisor and principal have been established (p. 16).

(3) The description of supervisor as helper - as with the case of Miss Piggy (p. 22).

(4) Your reflection on the importance of being able to demonstrate a good lesson to a teacher.

(5) The impact of gender, dress, previous experiences, etc. upon the establishment of a trust relationship with fellow inspectors (p. 30).

(6) Your perceptive observation (almost an outside) that adults are like kids (pp. 35-36).

I would like to use these descriptions in my project but before that a few requests which I hope are not unreasonable at this time:

(1) Please proofread the transcript for typos, spelling and punctuation errors, making necessary changes directly on your copy. You'll get a kick out of some of the errors as my sister tried to write down what you were saying. As you are reading for these, please feel free to make any changes you wish to the content by way of elaboration, qualification, deletion, etc.

(2) Several expressions and statements have particularly captured my attention and leave me wanting to hear more. I would like you to elaborate, however briefly (in writing or orally, whichever you prefer) on the following:

(1) p. 37 - "cracking the we-they syndrome" and in conjuction with this - "touching base with a person". What do these mean for you?

(2) pp. 44-45 - "Teachers are intimidated ... they don't speak up" - Why is this? Can we in our consultative relationships with teachers do anything about this? What attention should an inspector, supervisor or inservice program coordinator pay to this problem?

(3) p. 45 - "I don't feel the calibre of teachers we are getting today has any self-confidence"

p. 38 - "We underestimate the ability of our teachers."

I agree with these statements one hundred percent but am really puzzled. What is at the root of these phenomena? Are they unique to Cape Breton? The Maritimes? North America? Or are they inevitable facets of our modern western society?

(4) p. 12 - "I worked at that level (principal) and then went down to the teachers level, which in my estimation is the most important level". Please say more.

And last but not least, what are the implications for the relationship between the Committee for Continuing Teacher Education and the Cape Breton teaching community? This is a really important one, Jean, and maybe you would rather talk more than write.

Looking forward to continuing this dialogue with you soon, at your earliest convenience, now assured that you have given me some extremely useful descriptions.

Sincerely,

AN INITIAL INTERPRETATION OF AN INTERVIEW
WITH JEAN - AUGUST, 1982

There are several important things which shine through the interview with Jean, not the least of which is her life-long openness to learning from all her interactions with people. For eighteen years as a classroom teacher, she says "the kids gave me my life. They made my life interesting and this is why I took courses." And again, referring to a particular class of 31 Grade Seven boys, she says: "They taught me more than any course."

Later when she became curriculum supervisor, Jean turned even negative experiences "in on herself" and learned from them. She recalls one experience in particular, with a principal "who had developed an ego the size of the Queen Mary". Nobody was going to interfere in *his* school, he who felt that he was a curriculum specialist personified, who knew everything that had to be known and acted that way. Even a curriculum supervisor could have nothing to say to him or his staff of 85 high school teachers. Jean felt very much like an outsider in that school partly because of his personality and partly because of the office view that department heads could take responsibility for curriculum.

Jean will never forget the experience of having to wait outside the principal's door for three hours one day for his permission to see the guidance counsellor. Just a few days before she had broken his unwritten law and dropped in to see the counsellor very briefly without informing the principal of her visit. As a consequence, he gave her a lecture which, Jean says, "I took and which I can say in all honesty was a total denial of me, but I took it because I felt I had done something wrong." The subsequent and very deliberate refusal of the principal to give her his royal permission to enter, shattered Jean (but only temporarily). She says: "I literally went out to the car and I cried". While most of us would have been devastated by such a repeated negative experience, Jean turned the whole thing around as the basis for a new focus.

> That made me reflect more deeply on how I dealt with everybody ... I became very superconscious of how I dealt with teachers ... and it made me focus so much on the principal.

As a direct result of this particular experience, Jean began to analyze people and to reflect more and more on the meaning of leadership and of the impact of styles of leadership on curriculum. The openness to learning which prevailed over her years as a teacher continued in her new capacity as curriculum supervisor and later as inspector of schools and beyond her becoming inspector of schools.

Establishing relationships

When asked to recall some positive relationships with principals as their curriculum supervisor, Jean began to elaborate on her meetings with the "gang of four". On becoming curriculum supervisor, Jean became very concerned about each school being a separate entity and saw an opportunity with four principals in particular for working together.

Over a series of initial meetings, Jean listened to problems instead of telling these men how the meetings would run and what they should do. In fact, she deliberately asked each principal to lead one of the meetings and she herself "began to slip back into the background and let them take a leadership role".

Jean describes those first few meetings in terms of "mutual feeling out". Her priority was to develop trust which she sensed was not there at the beginning. Each one of the principals "began to feel me out and I was doing the same". In time, she felt she was "becoming part of the link", a link which produced plans for sharing resources and even more importantly, plans for inservicing all 57 administrators in the school system via live-in weekend programs. Reflecting on her success in establishing a consultative relationship with the four principals, Kay said a lot had to do with her being a woman:

> I would carry on with them. I became one of the boys at the meetings. The language wasn't too colorful sometimes and they would all turn and say 'Excuse me Jean'. That was in the beginning. And in the end, I probably developed a language as colorful as theirs. I was one of the boys. I was never considered a woman ... I went in and I smoked like a trouper with them. I never drank, but if they threw a curse I'd throw one back (pp. 10, 15).

For Jean the type of rapport which she was able to establish, in maybe some unorthodox ways, was really important. There was a strong reciprocal nature to this relationship which she expressed powerfully in these few words:

> They didn't realize what that did for me as a person (their not treating her like a woman). They helped me to develop. (p. 10)

Working on the trust factor was an ongoing process. Even though she had known Ted, for example, before, there was that bond of trust to be established. Jean recalls spending hours in his office discussing curriculum, people, babies, union, weather, any topic at all. So too with Stan, with whom Jean felt she could talk for hours. He was a great pontificator who would use these yard-long words but Jean would interrupt him and say "Listen, Stan, that is a lot of garbage. I don't understand what you are saying so why don't you re-word that to see if I can understand."

So over time the comraderie developed. Part of the development of the bond of trust was a testing process. As Jean said:

> They tested me. Each one of them was in contact with the other and each one knew that I was going from one to the other ... and they began to make their little comments about other supervisors to see if I would carry them back ... All these principals began to work together and we began to develop together. (p. 12)

In Jean's experience, this process went on for a year for the relationship of trust to be established and then another two years for things really to begin to flourish. By the fourth year there was "constant communication".

A mutual relationship established

Jean remembers well when she felt she had finally established a trusting relationship with one of the principals. Some two months before John had told her that he didn't like the superintendent's generalized statements such as "You principals are definitely going to have to pull me up and start doing." Jean accepted the point as well taken and, as she says, "tucked it away". Now, two months later, on the discovery that this same principal had nine of his teachers teaching only eighteen of thirty periods a week, she had to deal with him directly as part of her responsibility as curriculum supervisor. She describes the encounter as follows:

> Do you recall the statement you made in August about not liking generalized statements - that if you have done anything wrong you would like it said to you. Yes, he said. Well, I said, you are f-----ing well going to get it. You want an eyeball to eyeball confrontation and you are damned well going to get it.

Jean put the timetable in front of him and said, "In the name of all that is good and holy are you crazy? Do you know what you have to do?" Realizing that he had to have a new schedule so that his teachers had full teaching assignments, Jack said, "I've got to hand it to you girl, when you give it, you really give it. And that's the way I like it." Jean knew for certain, with Jack's last seven words, that there was a mutual relationship established.

Specific encounters

Jean recounted an experience which provides insight into her unique consultative style and also reveals some fundamentals in her relationship with teachers and administrators. She was called in by a principal to help a teacher who had serious discipline problems in junior high, in whose class there was "absolute chaos". Seeing was believing for over the next several days, after expressing her interest to the teacher and her desire to help if she could, Jean observed her in class, totally out of control with books slamming, chairs pounding, students who come into the classroom "like an army surging and they would run in like gazelles and hit the top of the piano and say 'hello, teach, how are ya' today'?"

After the first day of classroom observation - a day which Jean found excruciatingly painful and left her "aching all over" - she met with the teacher and described what she said. A careful analysis of the interchange would show Jean's deliberately positive introductory remarks to build her confidence and to acknowledge that she was worth saving, the importance of her consultative role being more than just talking but also including a demonstration teaching with the same class of children, her talking about her observations in a non-threatening way and the fact that she left it to the teacher's initiative to do any kind of follow-up support work.

The consultative relationship between Jean and the music teacher ended unfortunately in failure in the consultant's eyes. Five months later Jean described how she mediated between the teacher and the principal, when he called Kay in distress.

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While she considered herself a failure in the relationship with the teacher, Jean turned the experience into an opportunity for mutual reflection with the principal:

> Jack was sitting there with his face still in shock. He walked around and he grabbed me by the hand and he said to me, 'That was magnificent, I've never seen anything done like that before. I didn't know how you were going to deal with her. She does that to me in front of the children.' Quote continued on page 21.

Jean's professional competence in handling such a sensitive situation was remarkable in the eyes of the principal, competence which was much more than technical skills and manipulative devices. From having engaged openly with the principal in reflection on what happened, Jean's relationship as consultant with the principal (consultee) was enhanced. In her concluding remarks that 'So whereever she is in Alberta, God love her, I hope she is doing well' there shines in and through the words a genuine concern for the teacher's well being and a deep desire to help rather than to 'scalp'.

An important part of this process for Jean was talking with the principal first before supervising teachers and then the follow-up meeting with the principal. Also, no trust could be established if she had to take notes. She felt a 'cultural hate' for anyone coming in and taking notes so the supervisory process was entirely verbal, beginning with a talk with the teacher prior to the observation and a focus on something specific.

The importance of the teacher moving beyond acceptance to transcendence and of the consultant setting a concrete example is illustrated in Jean's handling of two special education teachers and their class of nineteen children. Called in at the request of the principal who was convinced that the needs of the children in this class were not being met, Jean observed 'a complete farce of teaching, where teachers were supplying materials and making checkmarks while children were neglected'. Witnessing children sitting with their hands raised for ten minutes before being recognized, Jean saw the need to spend time helping these teachers with basic classroom management skills. While she had no training in special education, she did have extensive training and experience in good teaching practice. Consulting in this situation was first listening, (Jean said, "I spent two hours having them explain to me what they were doing") then relating from some little bag of tricks of the trade of classroom management, and then addressing the theories underlying their teaching styles, and finally "knocking these theories full of holes".

The consultative process - from talk to action

Jean recalled another consulting relationship where she took immediate exemplary action rather than talk. Appalled when she found, again at the request of the principal, an English teacher sitting reading a novel while an entire class was bored, she merely approached him and asked for his permission to teach the class. Within five minutes, using a lesson on values education and building on their common experiences (Jean had grown up in the same neighborhood as these kids), she had the entire class in the palm of her hands. The junior high students were astounded that someone could come in off the street and arouse them. Reflecting on the purpose of her actions with the class, Jean said,

> I wanted him (the teacher) to see that these students had talent - they were able to speak and they could discuss. And I wanted to ask him in a suitable way 'Why the hell aren't they doing it?' " (p. 26).

This was followed by a two period discussion, but in retrospect, Jean felt that the time and the demonstration were never fully appreciated by the teacher. Together they went through the whole thing, which Jean saw as grounds for being fired because "his own thing" did not include teaching. Also in retrospect, she says that her ability to teach a lesson was crucial to the whole consultative process. Her standing up and working with the students right before the teacher's eyes made it possible for her to dispute him. She had bipassed the typical talk about not teaching and doing this and that, excused herself for interrupting the teacher's private reading and began to teach.

After this particular experience, Jean became so conscious of the difficulty if not impossibility of providing the special personal consulting which so many teachers need. She reflected a lot afterwards and came to the conclusion that the principals must do that type of work with their teachers. They must be the principal teachers. They must take leadership.

Establishing a relationship (as inspector)

The comraderie which developed very quickly between Jean and her colleague inspectors was attributable to a great extent to the fact that she was the only woman. Jean deliberately succeeded in breaking the cultural mind set of inspector by not only being a woman inspector but also by dressing in a non-conservative fashion. Also her four and a half years as curriculum supervisor provided an in-depth experience with curriculum which her colleagues never had. In Jean's opinion the field of curriculum is one field in which most inspectors feel is important but also in which they feel uncomfortable. Establishing a relationship with the inspector was "becoming part and parcel of a chain" and it happened as soon as they saw her in action and knew that she was speaking from experience. The bond of trust was quickly established with the inspector. An important part of the consulting process with adults is giving them a little bit of attention. Questionning herself the meaning of mature adulthood, Jean feels that adults have a right to experience changes in moods and anyone who works with them must be aware of these. Jean has frequently been told by several teachers that she is the only person who takes the trouble to sit down and talk.

Establishing a relationship

Recognizing the need for the consultant to listen, Jean sees this as especially difficult when you are a supervisor and are viewed immediately by teachers with a jaundiced eye. Establishing a relationship is breaking the we-they syndrome and the only way to do this is "to get in touch with them ... you have to touch bases with them" (p. 37). Once you do this, then they realize that you are a person and maybe someone whom they can talk to. This begins the necessary communication flow.

Jean is especially sensitive to and frustrated by the difficulty teachers have in talking to supervisory people and she attributes this to a gap in the knowledge of school administrators. Teachers have kept updating and upgrading themselves while superintendents, supervisors and principals have done little by way of professional development. That teachers are more qualified to teach than many supervisors makes it almost impossible for them to talk to their own supervisors. That supervisory people are not as advanced or as knowledgeable professionally makes genuine dialogue impossible. While supervisors are often "nice people" and have qualifications, because they are up to date they cannot give anything to teachers apart from giving orders and telling them what they are supposed to be doing. Jean refers to supervisory-teacher relationships as "the Sahara Desert".

While supervisors have to have something to give to teachers there can be the exceptional giver who is too overpowering and gives so much of oneself that no teachers around have the opportunity to give of themselves. Jean described one totally dedicated supervisor as leaving no stone unturned to get new knowledge to teachers, one who has done so much that she has "robbed the teachers of their own sense of reasonability for the development of curriculum". In any relationship then there comes a time when one must back off, step back and reflect, letting the process begin to work from within the other.

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Other points for discussion

One of the important factors to account for in consulting with teachers is the fact that as a profession they are easily intimidated. They prefer to be objects at the mercy of the Department of Education, so that they can blame someone else. They lack self-confidence and are very unsure of their own self-image.

There are skills involved in consulting but it is much deeper than mechanical rules and tricks. As Jean says, "It is almost a part of you ... part of your personality that you cannot deny. There must be this inner feeling to want to get involved - a feeling of wanting to help others, not believing that others can learn on their own."

Jean feels that one of the best pieces of advice she ever got was to let people who are enraged to talk themselves out and then to agree with them as the absolute truth. By disagreeing you further enrage. By listening and taking it and agreeing with it (putting yourself in their shoes) you are helping to transform the crisis.

Consultant as learner

Jean recalled a principal who one day, after a brief observation said, "You know, I would give anything if I could be sure that each one of my teachers had your enthusiasm ... but you are going to die of consumption ... and I don't want you to kill yourself. I want you around." And those last four words especially had a great impact on Jean as a teacher, coming from someone who was a tower of strength and the epitome of a master teacher. While others viewed her as "sneaking around for evaluation" Jean saw Sr. Vincent as her protector and "the mantle of protection was always so good." For Jean, Sr. Vincent was the best teacher and principal and one of the best people she ever knew.

APPENDIX D

college of cape breton

P. O. BOX 5300
SYDNEY, CAPE BRETON
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September 3, 1981

Dear Lillian:

I have just finished reading the transcript of our conversation of a few weeks ago, to find several interesting and insightful descriptions of your "consultative" experiences.

Several recurring themes have captured my attention which I have grouped in the following way:

1. Reflection

    "The unreflected life isn't worth living. I find that such a powerful piece." (p. 36)

    "got a lot of things together in my life." (p. 3)

    "You must tell me how you feel about things. You have to reflect on these feelings to really know who you are." (p. 34)

    "everybody needs time to be alone." (p. 39)

2. Freedom

    "not to be compelled by what others think" (p. 3)

    "maturity with regard to your own relationships ... those have to be straight in your life; otherwise you are not free" (p. 4)

    "I have tried to please other people since I can remember" (p. 4)

    "you try to free yourself of you" (p. 8)

3. Life

    - a celebration (p. 36)
    - an adventure (p. 39)

4. Alienation

"they don't know how to get back to that one-ness, the spirit that unifies body and soul" (p. 8)

"you can't do anything if you are upset inside of you. How can you?" (p. 8)

"We can't handle that expression of feelings. But we have been taught not to. We were explicitly told as novices that we had to just repress our feelings, these feelings had nothing to do with anything" (p. 34)

5. Enlightenment

"your perspective on life is different"

"you have to arrive at that"

"a tremendously gradual process"

"fully human, fully alive"

Also, your descriptions of two encounters with a supervisor - the first re restructuring the drama curriculum and the second, your handling of offensive classroom language - are vivid illustrations of a hierarchical consultative relationship which is, as you say, "the absolute antithesis of a dialogical relationship." The following speak to me very forcefully:

"They told us, almost in a threatening way." (p. 23)

"He told us we had to cooperate and lectured us in that way, that nothing would change." (p. 24)

"There was no discussion. We weren't asked anything." (p. 24)

"We were simply sat down and told and when he was questioned to any extent he became angry." (p. 26)

"And I don't want you to do that again." (p. 28)

"Well I don't want you to do the same. If you hear that type of language, send them to me." (p. 29)

I would like to use these descriptions in my project, but before that, a few requests which I hope are not unreasonable at this time:

1. Please proofread the transcript for typographical, spelling and punctuation errors, making necessary changes directly on your copy. As you are reading for these, please feel free to make any changes by way of elaboration, qualification, deletion, etc. which you may wish to make to the content.

2. There are several statements which I find especially inviting. I would welcome the opportunity to hear you say more about even some of the following:

   a) But you can't do anything if you are upset inside of you. How can you really look at a problem of another person and try to see it in its full perspective if you yourself don't have perspective on your own problems. (p. 8)

   b) That is an area that we have to have straightened in ourselves if we are going to teach a child holistically. (p. 10)

   c) We use only 10-20% of our human potential. (p. 13)

   d) One needs to reflect regularly if one is going to keep with that and change those irrational beliefs ... if they were subject to irrational beliefs (and we all are, particularly those of us whose self concept is poor) Then we need to be aware of it and try to change it because you communicate that to the children. (pp. 16-17)

   e) Ultimately, the only thing we can really teach is ourselves. That is what remains ... and the finest teacher you had that is what you remember, what they did in terms of themselves ... that is the real curriculum. That is what life is all about (p. 18).

   f) Any problems that the teacher has ... she finds ways of bringing those up with the teacher without in any way doing anything to that teacher's self confidence because she is aware in many instances of teachers who lack confidence and who do not perhaps see many of the things they ought to see. She thinks up and finds ways of approaching so that the teacher will grow from it and not feel put down by it. (p. 30)

   g) I firmly believe that if the teacher knows himself and is able to accept that self and be happy with it, then he will grow from there. (p. 36)

   h) And if you are loved unconditionally, no matter what, then why shouldn't you be happy to be alive ... you almost unconsciously communicate that to the persons with whom you are working whether they are young children or they are older. (p. 36)

   i) If you don't go out on a limb for people, you'll never do anything for them. (p. 46)

And last, but certainly not least, what are the implications of what you are saying for the relationship between the existing Committee for Continuing Teacher Education (and our new Program Planning Group) and the teachers of Cape Breton?

Looking forward to continuing the dialogue with you soon, at your earliest convenience, confident that your experiences and reflections are vitally informing for my research project.

Sincerely,

AN INITIAL INTERPRETATION OF AN INTERVIEW WITH LILLIAN - SEPTEMBER, 1981

One of the prevalent themes which weaves through the interview with Lillian is consulting in terms of helping the consultee to be free. Throughout her entire life, until a year ago when she decided after twenty years to leave the religious order, Lillian has not made one "absolutely free decision". Her major decisions - especially entering and remaining in the convent were highly influenced by others to the extent that her own free choice was denied. In Lillian's own words, "Once you make that decision then you don't make any more decisions" (p. 3). Lillian speaks from the vantage point of one who tried to please other people since she could remember and in a very real sense was 'imprisoned'. She brings therefore a most unusual and important perspective to a discussion about consulting as the following reflections on her lived experiences indicate.

Two negative experiences with a supervisor

The context for the first experience is the drama program in a city school system and the frustrations of three teachers with limited time schedules and restricted space to carry out a drama program, despite an overwhelming interest and enthusiasm on the part of junior high school children. Frustrated also by the lack of time to work with teachers, the drama teachers developed a restructuring plan whereby more children would be reached for longer and more reasonable periods of time. Lillian, as head of the drama department, went to the supervisor for advice on how best to proceed and, on the request of the supervisor, put in writing the reorganizational scheme.

Several weeks passed, with no response to the brief, when one morning the supervisor's secretary telephoned to tell Lillian to come to a meeting (she accents the word "tell" as opposed to "invite"). On her arrival she was surprised to find heads of other junior high specialist departments, but even more shocked to be told that the present structure was to remain as it was, a structure which provided for the school year being divided into thirds for drama, home economics and industrial arts.

Despite a countering by the drama teachers of each argument put forward by the supervisor against the new proposal, he (the supervisor) "wouldn't move an inch". Lillian describes the one-directional flow at the meeting as follows:

> They told us, almost in a threatening way, that we had better learn to co-operate (with the other departments in question) and that we were refusing to co-operate and making it very difficult. (p. 23)

Lillian recalls that it was more like a lecture than anything resembling dialogue. "He just told us that it was going to stay as it was. There was no discussion. We weren't asked anything." (p. 14)

Tempted to go public to the principals of the schools involved, Lillian decided not to, fearing that the supervisor would take it as a personal thing and would interpret her action as an attempt to undermine his authority. And so the decision of the expert supervisor was accepted begrudgingly, a decision that was purely an organizational one designed to keep children in their place.

Reflecting on the whole series of meetings with the supervisor on the issue of an improved schedule for the drama program, Lillian says "it was the absolute antithesis of dialogue. We were simply sat down and told. And when we questionned to any extent, he became angry." (p. 26)

Lillian recalled another experience which gave her further insights into supervisor-teacher relationships. As classroom drama teacher, one of the recurring problems she faced was the use of obscene words in the junior high classes. One particular day when a word was said loud enough so that she could hear it, Lillian decided to confront the problem head on. Knowing that she couldn't repeat the words herself, she took the students responsible aside in a small room and wrote the words on the blackboard - the two most frequently used offensive words - and beside them she wrote and said the socially accepted words, commenting on the meaning of them. She requested that the students never again use "street language" in class, and, to her great surprise, she never heard another word again.

However, more than a week later, she answered a call from the supervisor's secretary that the supervisor wanted to "talk to her". Lillian recalled the meeting verbatim:

> He said,'sit down' and was very nice. Then he said, 'Now it seems that you have had some trouble with bad language in your classroom.' I said, 'Yes'. He asked where the children were from and I told him. He said, 'And you put these words on the board'. So I described for him what I had done and I said that period of time I haven't heard another word like that, and I said that I have found to this point that it is working. He said, 'Well I had calls from families about that because they were shocked, absolutely shocked that you should have done that.' I said, 'Well, what would you suggest that I should have done?' He said, ' I don't know but I certainly wouldn't have done that. And I don't want you to do that again.' (p. 29)

Lillian expressed total disagreement with the supervisor, commenting that the parent informers "had their heads in the sand". In the end, however, she complied with his wishes that if she ever heard that type of language again to send the sources to him personally.

What is interesting from the outset of this account is the very approach used by the supervisor to summon a teacher to his office, always "to talk to" without ever giving a reason or an indication of the topics to be discussed - clearly a device to preserve and maintain control over teachers. The encounter which Lillian describes is illustrative of a supervisor whose ruling principle is power and control, a supervisor who sees his consultative relationship with teachers in terms of presenting solutions to their problems. Such a problem-solving stance and the way that it is conveyed to teachers is inevitably destructive of the teacher's self-confidence. The entire approach to the teacher's problem militates against any kind of growth. From a situation where a teacher faced a problem and resolved it in a way that was beneficial to herself and her students, Lilliam emerged with a feeling of being put down, a feeling of being defective in handling her own classroom.

Dialogue - The mutual expression of feelings

At the very essence of a consultative or any human relationship, according to Lillian, is the mutual expression of feelings. Our feelings are the unique part of us and so to know a person one must know how he feels. If the talk between two people has any depth then there must be a sharing of feelings. Lillian's sensitivity to this feeling dimension of dialogue is attributable at least in part to those years when she was told to repress her feelings, when any kind of human emotional expression was considered unhealthy, and "not really having anything to do with anything".

Consulting - A presentation of the self

"You can't do anything if you are upset inside of you. How can you really look at a problem of another person and try to see it in full perspective if you yourself don't have a perspective on your own problems."

"Ultimately the only thing we really teach is ourselves - that is what remains." (p. 18)

APPENDIX E

college of cape breton

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October 23, 1981

Dear Marge:

Having just completed my first reading of the transcript of our extensive conversation of five weeks back, I find many interesting descriptions emerging from your reflections on personal experiences as consultant and teacher.

Several descriptions which speak to the deeper meaning of consulting have captured my immediate attention.

(1) Helping the consultee gain a distance and space in which he can find his own answers. (p. 2)

(2) Holding up a mirror and getting out of the way. (p. 6)

(3) Helping a person to get off the world and take a look at what is happening and then get back in there. (p. 8)

(4) Moving from a front to a back seat position. (p. 9)

(5) "Not telling people what to do, but helping a person to stand on his own ground, to look into his own creativity, to find his own answers and to find methods of personal growth himself." (p. 10)

(6) Bringing a person to a point where he is willing to look at himself and actually accept whatever the problem might be, and taking him beyond to the point where he can start self-correcting and taking responsibility for his own life. (p. 11)

(7) Inversing the triangle to where I gradually move from being the big-buy up there to being the listener and the learner. (p. 13) "I was just one of them. I was part of the group." (p. 18)

I have also noted carefully some recurring themes:

(1) Establishing a common ground

  1.1 "Consulting - giving people something common first (helping them see the commonality in all of us) and then bringing them to the uniqueness (which is OK) and then going back to undo some of the things that are in their lives. (P. 16) It is in realizing the common ground that one is no longer afraid to talk." (p. 18)

1.2 "That type of thing is what I try to do, to give them common ground and then bring them to appreciate the uniqueness that flows from all the types of things that human beings go through no matter where in the world, that is common." (p. 16)

1.3 The extreme importance of two partners engaged in a relationship to be developing together in their five worlds. Otherwise, one is growing rapidly in even one area (intellectual, physical, emotional, social, spiritual) and the other is 'treading water'. This distancing plays havoc with a relationship. There is a loss of common ground for sharing and ultimately a complete loss of a shared space, a loss of commonality which lends eventually to one of the partners retreating. (pp. 49-50)

Note: I find your account of a living community of persons which was established in your Spring 1981 course so powerful. The group support for the teacher in late pregnancy and the teacher who was still grieving the loss of her husband are beautiful examples of, as you call it, "community reaching beyond".

(2) A mutual giving of gifts

2.1 In my giving to them and in them giving to me, it is a reciprocal type of thing and so we help one another (p. 21) predicated upon the consultant getting the consultee to see that he has something to give (to get over the "I can't do that" syndrome), that he is important, and to help to be comfortable enough within himself to let it flow and to give, to offer his insight(s) as a gift. (p. 22)

(3) Peace and onement with the self

3.1 By first trying to get a lot of the "personal stuff" out of the way for them to be free and just seeing them blossom.

"You just have to help them through the labyrinth within themselves, to help them express themselves, say where they are, learn how to deal with their fears, talk about their cares and concerns and get that out of the way and get right into the joy of learning ... There is no joy to learning with children or adults unless there is peace and onement within the self."

3.2 Coming home to oneself - "That onement between what a teacher feels about herself and how she expresses herself and how she reaches other people". (p. 62)

(4) Touching (not merely teaching)

4.1 The impact of a genuine dialogical consultative relationship - "If you can touch people in such a way to help them be more free, then they may help others to be free, they really do.

4.2 Not merely cognitive, but "getting right into the heart and the head of people, where they are, not what they seem to be, because they can come on strong with the masks." (p. 29)

4.3 "I can walk with them. I can join arms around them. I can share ways of doing it. I can share my way of doing it if it helps them, fine." (p. 30)

4.4 Unless the whole learning scene is founded on touching and not just teaching, then it is not holistic but skewed. The whole cognitive thing is valid but there is something more fundamental - "catching a spark of personhood from another". If you can pull together the essence of a whole body of knowledge and pass it along then you have a lot of time to go ahead touching the personal things. (p. 32)

4.5 The memory of having been touched by the Grade Primary teacher - "Those experiences taught me the difference between teach and touch and if I don't do both then I have failed somewhere." (p. 36)

4.6 The mutual freeing that comes from meeting heart to heart. (p. 63)

(5) Dialogue

5.1 Establishing dialogue is getting on a plane or being at one with another - becoming aware of where the other is (intellectually, emotionally, physically, socially and spiritually) and trying to interact just and then by taking a few steps further - and then a mutual sharing of insights so that new insights emerge from each from the flow.

5.2 Founded on acceptance, equality and basic honesty.

5.3 Dialogue is established when suddenly two people are on the same wavelength and then move forward with a feeling of high expectation.

(6) Respect for the sacred, the private aspects of personhood

6.1 Consulting as 'sitting and riding things out until the other person is ready to divulge what he wants to talk about'. It is walking with and reflecting back, never robbing someone of something that is deeply personal, the inner part that can never be put back; never getting a person to divulge all of the mystery. (pp. 58-60)

As must be obvious to you at this point, Marge, I find your transcript so very seductive. I would like to use many of your descriptions, but first, a few requests which I hope are not unreasonable at this time:

(1) Please proofread the transcript for typographical, spelling and punctuation errors, making necessary changes directly on your copy.

(2) For initial validation purposes, feel free to make any content changes necessary by way of elaboration, qualification, deletion, etc.

(3) I would like you to do a little writing in two parts (before our November meeting if at all possible)

  (a) What was it like to observe the teacher from Guyana (whose rich experiences has been submerged for so long) suddenly "blossom" (p. 17) to the point where she couldn't be held back. How did you feel? How were you affected?

  (b) You describe negative consulting in terms of being cut off and stifled because there is no interaction, no interplay. I need you to write about such an experience as you lived it, where someone knew what was best without ever giving you a chance to come home to your own problem or half verbalize it, where an answer was given and the case was closed. In your description, try to be mindful of the 'What was it like' question.

I look forward to our next meeting early in November, confident that your reflections will enhance my research project.

Sincerely,

AN INITIAL INTERPRETATION OF AN INTERVIEW WITH MARGE - OCTOBER, 1981

From her early experiences working with teachers, Marge felt that her job was to help people to verbalize what was inside them so that they eventually found their own answers. From the outset she rejected the expert model of consulting, fully convinced that the answers are within the person seeking them.

Freeing the person

From Marge one of the main principles of consulting, and in fact any human relationship, is "to get out of the way - to make the other person, the consultee, free from you". In what she describes as "that moment of engagement" (p. 2), you just get out of the way. An underlying assumption of this approach is that each person has his/her own answers to problems but first needs to vocalize the problem and concern and to test out ideas. Marge's experiences, both as Assistant Deah of a College for women and as consultant to parents and teachers, have convinced her that the role of the consultant is to slip mats under people so that they can verbalize their problems and then move on to find their own answers.

The content of consulting

Consulting is a process of moving from the outset to the inside - beginning with objective types of things that lead a person to reflect on his inner worlds (intellectual, emotional, social, physical, spiritual) so that he gradually "comes home to himself". For Marge this coming home to the self, which is so crucial to the consultative process, means coming to a deeper understanding of the balance that exists or doesn't exist in one's life, what one's limitations are, a knowledge of the direction one's life is taking and the ways and means of checking and revitalizing that life. To come home to yourself is "to meet your comfort zone" and to "have it all together" (p. 3). It is a whole process of distancing oneself to look at the self, to accept where one is and move beyond - as Marge describes it - "looking beyond what seems to be" (p. 4).

Marge recalled a recent experience with a teacher who was "stuck in neutral" - she had trouble in one area of her life (her relationship with her husband) which was impacting directly on her other worlds and affecting directly therefore her work as a classroom teacher. As Marge says, "the problem was causing her to use all her energies trying to fight this one area of life and she had nothing left" (p. 5). Janice was not free to deal with the other areas.

And so, for the first while Marge recalls "we just sat and talked and all I did was listen (emphasis mine). Marge listened to Janice as she verbalized her deep concerns and feelings about her husband's evenings away from home while she (Janice) felt compelled to be at home to look after him. Seeing that Janice was really stuck on this feeling that she couldn't go out like her husband - a feeling of real imprisonment - Marge then posed a few key questions - "Is there anything wrong with going out? Why don't you free yourself and do it?"

As a result of these questions (which reflect Marge's stance of problematizing rather than problem-solving), Janice began the process of finding her own answers. Crucial to this process was dialogue with her husband and their parents. For her part as consultant, Marge provided a context for the dialogue - an objective, non-threatening questionnaire on cultural background and its influence on one's expectations. In concrete terms, the questionnaire brought Janice and her husband together to talk, to share, to reflect on their upbringing and why they came to think the way they do about the role expectations of husband and wife. To Marge's delight, they began to talk about the way and shape they wanted their lives to take. Through the questionnaire, which Marge had carefully chosen because it was something outside their immediate troubles, Janics and her husband became more conscious of the historicity of their feelings and beliefs and upbringings.

Reflecting on "the new Janice", who was coming to class, Marge said,

> She did exceptionally well in the course but it had nothing to do with the course. It had something to do with her freeing herself, with getting one of her worlds 'freed up' so that she could give her energies to other areas (p. 6).

In relating her experiences with Janice, Marge shared some of her personal insights on the crucially important process of listening, describing it in terms of "holding up a mirror to people" (p. 6). It is a process of approximating what the other is trying to verbalize, rewording, "holding it up and sending it back". Invariably when a person seeks consultation, he/she doesn't want answers but merely someone to reflect back. That "reflecting or mirroring back" by the consultant must not only be from the head but also from the heart. In clear and emphatic terms, Marge says that the consultant cannot move in on the consultee's space but he/she can reflect where the consultee is and in the process help him/her to reflect back on himself/herself.

Impack of consulting on the consultant

When asked pointedly what happened to herself in the process of consulting with Janice, Marge said, "I am very much up front in the beginning but if I'm not running behind in the end then I count myself a failure" (p. 9). Marge recalls that she did not emerge as the "big guy up there with all the answers, but was the same level as Janice, who gradually, through the process, took more responsibility for revitalizing her own life.

From the description of the consultative relationship between Marge and Janice emerges a view of consulting as a process whereby the consultant gradually fades out of the picture (p. 10). First the consultant helps the consultee to stand on his own ground, to look at himself where he is and then to take responsibility for his own life - to find his own answers. This is of course much easier said than done, especially when adults, right from the beginning, look for answers and direction. "They want you to tell them exactly what to do" (p. 10). Marge has found many teachers and parents who are not always willing to take responsibility for their own direction. Her own work as a consultant is to help adults to overcome this, otherwise how can we expect children to be self-directed.

Building a relationship

A great part of any relationship is to build a community, a social community whereby two people can find out the strengths of each other so that each becomes a mini-expert. When two people have found a comfort level with each other, that expertise (mutual) can be expressed and a "kind of transformation" begins to happen.

While the focus of this research is on consulting as a one-to-one relationship, this is not to deny the need for group consultation. One of the necessary experiences, especially for teachers, is the experience of growth and self-worth within a group so that teachers can quickly identify each other's strengths and weaknesses and have a sense of belonging to and contributing to a group. One of the negative outcomes of the individualized instruction movement in education has been a stiffling of opportunities for group work to take place. As a result, the experience of teamwork is sadly missing from the education of children and the workplace of adults.

Establishing a relationship

For Marge the process of establishing a relationship involves going through the stages of life with a person or group of people and helping them to see the positive and the negative things which everyone experiences at any one point in time. She sees it very important to begin with the commonality, the common ground, and then move to bring people to see their uniqueness and to realize that uniqueness is o.k. Rather than guessing and telling the consultee where he is, Marge will ask, "Now I wonder where you are?" - a question which illustrates her community-centred approach to consulting. The importance of helping people to realize that they are on common ground, early on in the relationship, is that they are not as afraid to talk.

Marge recalls the impact of presenting the growth stages of life to a teacher from Guyana who up to that point had "faded into the woodwork" and was an unknown to her colleagues although they had taken several courses together. "Suddenly this vivacious and attractive girl, who previously had felt she had nothing to offer, began to awaken and to realize that she had much to give (p. 16). Sensing a unique opportunity for growth, Marge invited Correne to speak to the class about education in her own country in terms of the Canadian scene. Marge describes what happened:

> It was amazing to see this girl just blossom and the rest of the class watching her. She had slides (dying to show them for several years) and as she was showing them, it was just like watching a flower open up. We just couldn't stop her (p. 17).

When asked by a colleague why she hadn't told such an interesting story before, Correne said, "I was never asked. I guess I felt nobody cared". With Marge's asking (her simple request an expression of care), there was no holding Correne back. She walked in every day with volumes of materials. She literally opened up, revealing a very witty and personal side of herself, even sharing cartoons and jokes. No longer was she an object at the mercy of her professor and colleagues but a subject, able to determine her own situation and to express it.

Interestingly enough as Correne came forward, Marge began to "melt into the background". She became part of the group. The group of teachers began to carry itself, turning to Marge when they wanted resources and opinions. Marge described it as a complete inversion of the triangle, where she had started out as the top vertex and now was somewhere in the middle. There was, as she says, "a beautiful awakening within the whole group" (p. 20) as a result of her doing something very simple - namely keeping in tune with where they were, slipping mats under them and letting them begin to express and share.

All the while this group consulting takes place whenever Marge works with teachers, there is also simultaneously private time set aside for teachers to meet with her individually. This time is so important for people who experience the pain that often follows as they open up and begin to accept themselves, pain which, for some, can be overwhelming. The gift of time (even the time for a telephone call) is one of the fundamental gifts which a consultant can give to help to build a community.

Another fundamental gift (and it is so striking to hear of a consultant describing consulting as a mutual giving of gifts) is the gift of self. Marge describes this reciprocal giving of selves in the following way:

> So we experience ... together ... when they express appreciation that does something for me. They realize that I have needs to. We are all in this kind of thing together ... In my giving to them and in their giving to me ... we help one another (p. 21).

Very often through working with a group of teachers Marge will gain more and more experiences to share with others. But she is very conscious that each experience is personal, each experience is a gift of others, and so it is always a case of the consultant asking the teacher publicly if she can use the experience in her future relationships and meetings with teachers. The teacher will either feel comfortable enough to say "sure" or will be too afraid or lack the trust to say "yes". From Marge's experiences, the response is most often, "Oh, yes!" and the community established between consultant and teacher is one which often reaches beyond to new communities.

Contrary to the consultant having all the answers, there are situations where, as Marge says, "a consultant cannot interfere in the space of another person and must step aside". Marge experienced this with Rosalie who was struggling through an emotional depression from the loss of her husband. In this case it was Marge's decision to step aside, not really sure how to handle the situation as Rosalie lost contact with reality in her final class presentation. Marge's decision to step back enabled Rosalie's colleagues, who all witnessed her "breakdown", to support her together as a family. Marge saw herself as merely a part of the group support.

But indeed the family support of a group of teachers for their colleague didn't just happen. The whole context for the team support had been initiated by Marge herself.

> I worked very hard to help that to come to be in the group. I think I was able to lay a common ground so that the teachers could accept their own humanness - where they are with their strengths and what they are able to do (pp. 24-26).

For Marge, this is often the most difficult aspect of the whole consulting process, when from the beginning the attitude of those seeking consultation is "Don't ask me to do that. I can't do it". Consulting then, from Marge's vantage point, is helping teachers to see themselves as being important, as having something to give and being comfortable enough with themselves to offer themselves as a gift - to offer their way of seeing. She said, "As a consultant, you work at the comfort level of each person. You come to some kind of grounding with another, a ground wherein two people are freed from their poor ego feelings."

Marge often expressed her view of consulting in terms of "getting the personal things out of the way first" by which she meant overcoming the negative self-images so that people are "free to blossom". This holds for adults as much as it does for children, all of whom have "buried cities within themselves" and have to be "helped through the labyrinth". It is a process which sounds so simple and yet is so complex and profoundly essential to human growth and development - helping people to identify their fears, cares and concerns and express them. Once that is out of the way - once people have rid themselves of their fears then they can experience the joy of learning from a relationship with another person. Marge expresses it cryptically and forcefully as follows: "There is no joy to learning with children - no joy to learning with adults - unless there is peace and onement with the self." (p. 30) Genuine learning takes place only when the child in every one of us is free to have fun.

Who directs the consulting process?

Good consulting takes place when there is a movement from consultant to consultee direction. The consultative relationship is strengthened as the consultee feels he can come in and sit and talk about the way he sees things. In

Marge's case, she conveys this by stating her belief, "You have a right to be right, and, by God, I have a right to be wrong" (p. 26). In other words, the consultative relationship doesn't have to take the shape given by the consultant. The relationship becomes co-directed as two (or more) people establish a community.

From her point of view as consultant, Marge says you must recognize where the other is coming from. If you see yourself as the expert then you are constantly fighting this, putting something on the other (consultee) which he doesn't need nor do you. The process, then, is moving from consultant direction, to co-direction and eventually to consultee direction. "I want them to take over by the end and if they don't I really see myself as a failure." (p. 27)

When asked to elaborate on the nature of her initial direction as consultant, Marge described it in terms of telling them where you are, where you are coming from, what your interests are, the possibilities you have to offer, your expectations and your weaknesses. To do this a consultant must be at home with himself/herself to the point where he can tell another person openly that he is not on top of things today.

A significant element of this initial direction is the way the consultant handles his/her name. Marge's response to the question "What do you want to be called?" is always the same (for an individual or for a group).

> Well I'm listed as Dr. ---, why don't we start there. Buy my name is Margaret and my friends call me Marge. Now I wonder where it is going to go (p. 29).

With the very last statement there is a verbal expression that the relationship will not be directed by the consultant herself. If the relationship becomes one of co-workers and there is a building of something beyond themselves, then invariably it becomes a first name relationship. From our experiences as students and teachers we all know of educational consultants and school administrators who insist on being called Doctor, even in one-to-one situations. For such people there is little hope of establishing a mutual relationship at a professional level. For them the acquisition of new knowledge has led to a deeper concern for their own psyche and self-importance at the expense of social responsibility.

Consulting - Touching not teaching

In her talking about consulting, Marge frequently and consciously uses the term "touching" instead of teaching, to describe the consultative relationship as something much more than cognitive. "When you touch, you get right into the heart of people, where they are, not where you want them to be". Marge describes touching in terms of moving deeper than teaching, beyond the masks and outer shell. With teaching your concern is imparting knowledge whereas with touching you have captured the essence of a body of knowledge in a few words and are then free to move on and in to more personal things.

What is it like to be consulted? To be touched by someone else?

To touch someone else one must have been touched by another. For Marge the orientation to touching people came early in life. She remembers well her primary school teacher from whom she first learned the difference between touching and teaching. She recalls the teacher's personalized way of dealing with each one of the children:

> Every single day she took every single one of us up to her desk and would let us stand in the hook of her arm with her arm around us. And we stood there and read with her holding us. And she gave every single one of us a box of colored toothpicks to do math ... I have nothing but happy memories of beginning to learn and I can still feel her there (p. 33).

Another later and most fruitful interaction with a consultant was with her graduate program advisor who was "a genuis at consulting" (p. 34). "He was like a child when I told him that I arranged to go to B.C. to live with some native groups ... He always had that kind of wonder that somebody could be interested in this ... He was so excited about it." Marge described the freedom that this professor gave her, to have lived experiences which no one could ever take away from her. He encouraged her not to be afraid to try new things. Marge described the almost unconditional acceptance her professor had of her:

> He sort of just flowed with where you were. It was almost like walking with you in your mind and never any kind of put-downs, no matter how immature the thought level was or how unclear things were. There was always some reflection and always support. And always 'you try it ... and go and make mistakes ... and invent and then come back (p. 39).

To Marge, her professor was secure - he didn't need to keep a line of authority on a vertical plane. He was the complete antithesis of the consultant as expert who knows what is best for you without ever giving you a chance to come home to your own problem.

In Marge's encounters with consultants there were those who had the answers before you even had a chance to verbalize your problem. There were those who had arrived at all the answers for everyone's problems, and in giving answers were aborting any opportunity for authentic dialogue. She could appreciate the impact of her advisor, having also from others the experience of "being cut off and stiffled because there was, with others no interaction, no interplay" (p. 38). These latter experiences she didn't really need, for in the process of growth and development the consultee needs help in clarifying the problem for himself/herself rather than in being given an answer.

Into the second day of interviews with Marge there were repeated invitations to re-examine the meaning of the common processes of supervision and educational leadership, acknowledging that she herself had not thought these through completely but sensing something amiss in consultant-teacher relationships. Reflecting on her experiences across Canada, Marge believes that there are very few places where people are really "self-affirmed". She describes the lack of confidence which is so prevalent among teachers as the human condition, having witnesses considerable anger and pain at a very personal level in people working with other people. The overriding concerns of adults generally are the feeling of powerlessness, the feeling of not being appreciated, the feeling of not feeling worthy in a group and of not contributing very much. Teachers in particular have experienced, more often than not, being put down. Their experiences with consultants have been those of "being talked down to" rather than of "walking with". The prevalent attitude of "coming hard on teachers by consultants" has been very destructive on teachers, making them afraid to open and to reveal what they really want to learn. As a result the attitude of teachers far and wide has been "tell me what to do, down to the smallest detail" accepting the role of the passive recipient.

Marge's experiences have impressed upon her the need for teachers to have the experience of very close teamwork. But such opportunities for group participation are provided only by professors and consultants who are secure, who see their relationship in terms of helping others to get more insight into themselves so that they can act on that insight to better the situations in which they find themselves. Such opportunities are not provided by those insecure consultants who have to come down hard on those seeking advice.

Dialogue

This is a sharing of insights so that new insights can flow for each. In dialogue one person serves as a basis for the creative thinking of the other. There can be no dialogue when one is looking to another for the answers, as in a parent-child relationship. There must be acceptance of and working with the other person where that person is, not where you would like him to be, acceptance of the way the other person sees himself and what he is doing now.

> All of a sudden you are on the same wavelength ... on the same plane, and you can just work the whole thing through ... and you are left up in the air with a kind of feeling of expectation ... to me that is dialogue. Dialogue cannot be established if there is a hierarchical line." (p. 41)

Emancipation

In Marge's view there is no freedom without order and security. The whole process of establishing a common ground is so that consultant and consultee can feel secure with one another. If the two are going to build a social group - a community searching together - then there has to be some kind of structure in which they feel secure. Describing that structure in terms of her relationship as instructor, Marge says:

> I try to structure the environment in a way that they (the teachers) can be completely independent of me ... The background structure - that is the freeing element, to me that is order for them ... These are the little nitty gritty things that shouldn't hold anybody back when there is a free-flowing of thought in the mind (p. 43).

Common Ground - A community of persons

Throughout the interview, Marge speaks of the importance of common ground and what happens when that common ground is lost. Recognizing the essential need, in any kind of engagement, for both people to grow in their five worlds (physically, emotionally, spiritually, mentally and socially), she says that a relationship will be in havoc when one person is growing rapidly in one area while the other is not. If there is a loss of common ground, then the amount and the quality of the sharing will be diminished. The loss of a shared space is always destructive. It is at that point that two people in a relationship must have time to stand back and look again at the areas in their lives that are skewed. Often in a relationship, especially when one has grown mentally while the other has not, there is a loss of commonality in terms of verbalization. Two people can no longer even talk the same language or understand one word of the other. Unless this is dealt with the relationship is destroyed.

If one reads between words spoken by Marge during the interview, one can hear a plea for consultants to return to the classroom and to re-connect with the lived worlds of teachers. She speaks of stepping back, stepping up and stepping in, and thereby in the process "hooking into the reality binding situation that gives common ground" (p. 52). Consultants must come to know in a fuller sense the stresses of being a teacher. Marge puts it succinctly and forcefully,

> If I don't walk down the corridors sometimes and see the bundles of energy and the types of discipline that teachers have to work through, then how can I (as consultant) get inside the head of another? How can there be common ground for us to dialogue, if I can't say, 'My Lord, how do you get through your day?' (p. 52).

Dangers of consulting

One of the deep concerns Marge expressed about consulting is the danger of the consultant drawing out prematurely or allowing people to unload all their feelings when they are in a highly emotional state. It is crucial for the consultant to respect the sacred personhood of the consultee. A necessary part of the consulting process is sitting and riding things out until the consultee is ready to divulge what he wants to talk about. In her own consulting relationships, from the very outset, Marge will ask, "Wait a minute. Are you going to be sorry that you told me this tomorrow? Can you just give yourself a little bit of time?" (p. 58). Very conscious of the danger of robbing people of part of themselves to the point where they are left feeling empty, she is emphatic about the danger of violating the mysterious and private part of a person:

> ... if you rob somebody of something that is deeply personal, the inner parts of people, they cannot put that back and then it is with you. And what are you going to do with it? There is so much of that that you don't need to build a good relationship. That is part of the mystery of the person, and if they divulge all their mystery, they feel empty and they will resent you for it (p. 59).

Marge believes very strongly that if teacher is not ready to talk about the limitations she feels in terms of of her children, other teachers, her administrators, if she doesn't feel whole enough within herself to say "I'm weak in this area", then she as the consultant just cannot push her into it.

Consulting methodologies

Marge shared her insights about methodologies for consulting with teachers and in so doing challenges the instrumentalist notion of methods as cookbook recipes to present to teachers for their grabbing and implementing. On several occasions she has said that we are not deficient in methodologies as much as in ways to help teachers evolve their own methods:

> Part of the process is definitely the freeing of the teacher, freeing the personality of the teacher to come home to being comfortable with her way of doing it ... if there is that onement between what a teacher feels about herself and how she expresses herself and how she reaches other people, the methodology is natural (p. 61).

Embedded in these statements is a view of consulting as being a sounding board and mirror, allowing people to work through their own methodologies, rather than presenting techniques and strategies which may not be congruent with the personality of those seeking consultation.

To address the fundamental issue of the congruence between personalities and actions as Marge does is not to discount teaching skills and strategies but to recognize that of far greater importance than the mastery of technical skills or strategies is for the teacher to come home to herself or himself - to know her strangths and to feel good about them, and to know how they impact on other people. This must be the base from which new skills are developed and new strategies are incorporated into one's teaching repertoire.

Marge frequently uses the same phrase to describe what it is she does when she "consults" with teachers - namely, "to slip a mat under them". This is an integral part of her philosophy of human beings as "second chance people". There are, she believes, people (including teachers) for whom no one is ever there by their side for them, never really standing by them or making them feel important. For children, their teachers can be second chance people. For teachers, consultants cannot be. School administrators have an opportunity to make up deficits - to slip a mat under a teacher - to meet a teacher heart to heart - to free and to be freed - to give the teacher a chance to express herself.

The interview with Marge concluded with a statement which speaks to the very core of the concept of a community of learners that should exist between consultant and consultee:

> Nobody is totally whole, but it is that ongoing, working on the self and learning to accept oneself and one's own weakness, and learning from others through dialogue, that one moves to becoming more whole (p. 65).

So many teachers and school administrators have lost track of their wholeness. Their lives are skewed - imbalanced - in need of establishing genuine community with their colleagues.

APPENDIX F

college of cape breton

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October 27, 1981

Dear Dave:

I have just read the transcript of our interview last month, to find some interesting descriptions emerging from your reflections on consulting.

It is especially insightful to hear of your early traumatic consultative experience where you felt 'a profound sense of inadequacy in not having something new to say'. I find myself wanting to hear more about consulting as (1) 'carrying around a bag of answers', (p. 19) and (2) 'listening with total passivity' (p. 22).

Several recurring themes have captured my attention which I have grouped as follows:

1. Reflection

   Your account of how graduate studies provided a unique opportunity for reflection (p. 4) strikes a resonance with my experiences of the past two years. It is such a rare opportunity for those teachers with whom we consult. As you say: "So it is historically, the tradition is not that teaching is a reflective intellectual profession. It is just the opposite." (p. 7)

   "Deep down teachers don't feel comfortable with the question of 'why am I doing what I am doing'." (p. 17)

2. Consulting

   - Prescribing remedies and cures in the interest of efficiency. (p. 5) (Rarely any discussion of fundamental educational questions of why am I doing what I am doing? and what do we want for our children?)

   - Ensuring adherence to external regulations. (p. 8)

   - Reaching another. (p. 9)

   - Communicating in a fundamental sense. (p. 10)

3. Dialogue

- a giving up of oneself (p. 20)
- a commitment to hearing, listening to what someone has to say
- a mutual feeling of sharing: 'mutual shedding light on something' (p. 20)
- a bond, a partnership or something that is established there that crosses both ways (p. 25)

On this theme, I find the personal example of your relationship with your tutor so illuminating:

- 'never having to defend whether I should be there, and whether I am capable of being there' (p. 2)
- 'never once asked a question to which I had to give a direct response' (p. 21)
- 'never feeling that I had to defend myself' (p. 21)
- 'never feeling that I have to measure up' (p. 22)
- 'really moving the masks' (p. 24)

Once again I find these descriptions striking such a common cord with my own recent experiences. A dialectic emerges very clearly in your describing 'dialogue' with reference to its antithesis - "a very technical, mechanical encounter with another human being" (p. 25), "someone presenting an idea and someone else receiving it."

In addition to these themes I am still 'seduced" by your statements: "I felt like I was in a dark tunnel and couldn't see the end of this" (p. 26) ... "I'm just groping in the dark and hope that it all works out" (p. 28). Hopefully we can discuss these further in the near future. In the meantime a few requests which I hope are not unreasonable at this time:

1. Please proofread the transcript for typographical, spelling and punctuation errors, making necessary changes directly on your copy. Also, for initial validation purposes, feel free to make any changes you wish to the content by way of elaboration, qualification, deletion, etc.

I look forward to continuing dialogue with you, Dave, particularly on the implications of what you are saying for our relationship and that of other Committee members with the Cape Breton teaching community.

Sincerely,

December 2, 1981

Dear Dave:

Attached is a seven page statement which represents my attempt to consolidate your descriptions and reflections on consulting as you presented them in the interview.

My plan is to incorporate this statement into an interpretive chapter along with my interpretations of the other five interviews. But first, I would like you to proofread, making any changes by way of additions, deletions and elaboration which you feel are necessary to bring out the essence of the lived experiences you have had in consulting.

I appreciate the time and effort you took to validate the first transcript and hope that you can attend to this request before departing for Germany.

Sincerely,

Dave recalls one of his first experiences in consulting as "traumatic and a little terrifying". Called upon to give a workshop to supervisors and superintendents on the identification of needs and issues, he was completely taken with this notion of "giving". He remembers well the feeling:

> I shall never forget the profound sense of inadequacy, sitting in this room with about thirty-five people - all senior administrators - and feeling that I had to pronounce wise, to wax eloquent on the topic. I felt that I must tell them something. After all I was a member of an institute of education and therefore should have something to say that they had never heard before (p. 1).

In retrospect, Dave says he felt intimidated by a conception of the institutional setting, seeing the institute as a dispenser of knowledge and information. It was an experience which "thrust some longstanding insecurities into the open" (p. 2) and which led to a complete turnabout in his thinking about educational consulting. From feeling that he must tell people his new and profound discoveries, his thinking changed dramatically and he came to see consulting as nothing more than "sharing - in the broadest sense of the word" (p. 2). His new response to requests from teachers and superintendents for consultation becomes, "I have nothing to provide you at all, but I will talk with you." He had in fact moved from a conpulsion to pronounce to a stance of "absolutely avoiding a position". This new view of consulting was in terms of listening to hear people out and saying "Fine. Go ahead". But it wasn't long after that Dave became dominated by the issue of the purpose of consulting and, even more fundamentally the purpose of education for children and adults.

For the past two years Dave has served as a co-ordinator of continuing teacher education. When asked to describe particular consultative relationships with teachers in this capacity, he indicated that numerous teachers have come to plan programs in light of new certification regulations. These experiences have led Dave to question if any genuine consulting takes place at all during these encounters:

> What often happens is no different than a patient going to see a doctor with a sore toe and they want to know what kind of medicine they can get to have it cured - and in the simplest fashion. The teacher at all costs wants to avoid surgery or any kind of prolonged association with medical institutions. The hope is that some kind of medicine can be applied with quick and efficient results and thus avoid returning. That is the analogy I use because most teachers coming in want to upgrade their license and they want to know precisely what courses they can take to go through that process - to get to that end as quickly as they possibly can (p. 5).

With the certification groundrules set (by the Department of Education), Dave is happy if he can establish enough of a relationship so that the teacher is not afraid to come back, in the hope that eventually an "educational discussion" can develop. In the initial session he often tries to raise with teachers questions of the congruence between their planned program and what they are doing and what to do with their children. More often than not, the discussion never reaches the level of reflection on why we are doing the things we are doing and what do we want for children. With this dimension missing from the process, Dave really questions if any consulting is taking place and if he is serving nothing more than a registrar's function. He describes it as "a very technical encounter with another which may or may not have the potential for dialogue" (p. 5). Rarely is there an emergence of mutual trust and understanding.

Very aware of the historicity of the problem and the longstanding tradition that teaching is not a reflective intellectual profession, Dave sees his personal relationship with teachers in terms of trying to overcome centuries of acceptance of things as they are and moving toward a level where we raise the question of what do we really want for our children. He feels strongly that any discussion which doesn't lead into that question is not educational but peripheral (p. 14).

As the number of these "technical-mechanical encounters" increased Dave became more and more concerned. "I felt like I was in a dark tunnel and couldn't see the end of this." (p. 26). The Department of Education certification regulations had changed such that he had to provide teachers with packages of five courses before they could take any single course for certification credit. Out of a sense of panic as well as concern for keeping the program going, and providing something for teachers so they wouldn't lose their attachment to the institution, Dave found himself making course commitments without ever really being certain if they would be met. Some courses couldn't even be provided in name.

Dave expressed frustration in not seeing the end of it all, of no visible light at the end of the tunnel, of "groping in the dark", throwing courses together for teachers, calling them packages without any long range view. He would like to see, as part of a re-thinking of the meaning of integration, the opportunity to "stop it all" so that we can examine whether we should make these commitments to teachers and even more fundamentally, what do we want for our children and what role do we as teacher educators play in all of this.

In describing his work with teachers, Dave used frequently the word "reach":

> We ended up in a long discussion on exceptionality and gifted children ... so I was able to reach him by probing and talking in a very general way about what he was doing (p. 12).
>
> ... One of the things we came to realize was that most people cannot be reached individually, simply because of the time it would take. So we moved toward the notion of working with the 'bright lights' ... You want to identify the movers in the system and to work through them to reach more people (p. 9).

Any exploration of the deeper meaning of consulting must therefore probe beneath to find out what lies behind this "reaching" process.

When asked later about whether this "reaching others" was ever reciprocated by "their reaching him", Dave said "Yes" but then expressed difficulty in articulating what he calls "this central feature ... this sense of mutuality". Throughout the interview with Dave there is an acknowledgement of a bond or partnership which crosses both ways in a genuine consultative relationship and of the need to explore further the meaning of this.

Consulting as providing answers

That people view consulting as an answering service - both teacher consultees who come waiting for "the answer" or consulting administrators who feel they have answers to give to others - is a reflection in each case of their own insecurity. It may also be a reflection of the insecurity of the western world. We talk in terms of problem explication and resolution when in fact, as Dave says, "we would probably progress light years if we could ever shed light on something, illuminate something, come to a closer understanding, rather than trying to resolve it or answer it" (p. 19).

What is it like to be consulted?

> For dialogue to take place ... there has to be a giving up of oneself. There has to be a commitment to listening to what someone has to say (p. 20).

In reflecting on the meaning of dialogue, Dave uses the term "authenticity" which he sees as crucial to the whole process. Dialogue occurs when "two people who are authentic can shed light on something". One of the very few engagements on educational matters when genuine dialogue took place for Dave was his meeting with his tutor of his overseas graduate studies program. Dave had been very concerned about how he would look and appear and whether he would measure up to the standards of this prestigious university in England. He recalls with great joy the feeling when he sat down with his tutor for an hour and a half, not realizing that in fact they were ever engaged in any kind of an educational discussion. He describes the meeting from his vantage point in the following way:

> The only thing I recall is that there was a discussion about my children and how they were enjoying the new country and how they were getting on in school, and whether there was any trouble in getting them to school and getting them home. I thought these were just nice questions because someone is really concerned. I didn't realize until about an hour and a half later that I was in the midst of an incredibly intense educational discussion. I remember the feeling of amazement and shock that I was here in this setting with this man engaged in this discussion and I didn't know what had happened, although I had every reason to think that he knew what had happened (p. 21).

What was at the essence of this first meeting with his tutor which was so striking and memorable? Firstly and very definitely, Dave remarked, there never was any question of his abilities being put on the line. He never had to defend whether he should be there or was capable of being there. Reflecting on the entire year's study he says there was never once that he was asked a question to which he had to give a direct response. Never once did he have to defend himself. And the important word here is himself, for Dave was often compelled to defend very ridigly his ideas but never himself. He recalled that the discussion always seemed to centre on his comfortableness with the situation, whether in terms of his work, family or the community, and so the benefits he derived from this "dialogue" were immense.

APPENDIX G

college of cape breton

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January 20, 1982

Dear . . . :

I am happy to be sending you the first draft of Chapter 4 of my dissertation which represents our attempts over the past five months to uncover together the lived meaning of consulting. In preparation for the total group session which you have been hearing about for some time now and which has been scheduled for Wednesday, January 27, 2:00 p.m. in the President's Board Room, I would like you to do the following:

(1) Read the enclosed document through, attending particularly to my interpretations of your personal experiences as described during the interviews. Please note any transcription errors, overstatements and simplifications. Make any changes by way of additions, deletions and corrections in writing directly on your copy and bring them to the meeting. This will serve as a third level of validation as described on pages 51-55.

(2) For discussion at our group meeting, consider the following:

    (a) Having read and reflected on my interpretations of the experiences of the other informants, is there anything you wish to add by way of comment on your own personal experiences or those of others which might help to illuminate the essential meaning of consulting?

    (b) Are there striking similarities and/or differences between your experiences and others which I may have overlooked?

    (c) What was it like to be a participant in this study. What happened to you as a result of your participation in this project? Recall my first approaching you, the interviews themselves, reading the transcripts, my first interpretation of your interview, reading Chapter 4, the total group session.

    (d) Reflecting more deeply on the interviews themselves, was there anything during the interview process which came close to dialogue?

(e) What are the implications of our 'findings' for our consultative relationships with teachers as members of the Committee, educational administrators and teacher educators?

By all means bring notes to the meeting if you wish. The group session will be audiotaped and, as well, segments will be videotaped.

I look forward to your continued vital participation in this last part of my research project. I hope that our coming together will be a mutually rewarding consciousness-raising session.

We'll see you on Wednesday, January 27, at 2:00 p.m. in the President's Board Room via the new main entrance. Please plan on meeting into the evening with a break for supper.

Cordially yours,

Basil Favaro

BF/mb
Enc.

APPENDIX H

SEGMENTS OF GROUP REFLECTION SESSIONS

JEAN: The thing that I want on the table right off the bat, I'm as straight as a die. I never play a role. This fellow here and you know that I am always the same, and that is hard for people to accept. I interrupt my boss, the minister. Very few inspectors will do that. But probably because I am a woman. I don't know, but he lets me get away with it. But I am usually valid and the reason why I would interrupt him is I feel he is on the wrong track and I am supposed to help him; so being the good mother that I am, because he is younger than I am, I will say, 'Pardon me, sir, but you are wrong.'

****

MARGE: I think it's the authenticity, I think there is a consistency to Jean and it came through in everything that she said, a real consistency. Like here I am, bear bones. And people know where they stand and I think that awareness and knowledge always puts people at ease. They may fight you, they may fight you straight on; but at least they know where they stand. I think one of the harshest things to accept in any kind of consulting or interpersonal relationship is not to know where you stand. Because then you feel really ineffectual, you really feel as if you don't have a handle on things, and rightly so. I mean if I don't know where I stand with you, then well I'm not going to trust you and I'm not going to talk to you. But even if you are going to be harsh with me, I'll know. Jean is going to give it to me between the eyes, but I know where she stands and that is not taking my freedom away. So it is an opening kind of interplay, a different kind of interplay than maybe Jean or I would do but still it is valid.

****

JEAN: You're highly visible today, very highly visible to your teachers. Every blink of your eye is important to them.

KAREN: Well, I think it has to be. I think you have to be visible in the school. I don't think that you

KAREN: (Con'd.) can hide in the sanctity of the office and get involved with all of the administrative trivia that you have and use it as an excuse for not being involved in the schools. And I find that you have to be visible every day and you have to be available every day. And what I find is sometimes it is something that may appear to be a very small item in your conception, but is a very big item with that particular teacher because it bothers her.

JEAN: Could I pick that up for a minute? Basil, in your research, and I know you have done lots, what are the characteristics, physical characteristics of a good consultant? Things that sort of stand out about their personality. Has that ever been looked at or considered?

BASIL: Not really. The research in consulting has been very recent. It is only in the last 20 years that anything has been done, and to my knowledge not on what you are asking.

JEAN: Of course, I have been accused of being biased by saying things like that, but I still feel that it is important.

BASIL: Well, I think one of the things that really came through in your interview was the whole impact of things like gender and dress and all these physical things in a relationship, especially with those four principals. You said: 'I wasn't a woman any more. They recognized me as one of the boys.'

JEAN: That is an insult to any other woman. It doesn't bother me in the least.

BASIL: But in answer to your question, that really hasn't been explored. Through the '60x many studies were on the roles, such as role playing, the role of the principal, the role of the supervisor. And then in the '70s they focused primarily on needs of consultess.

JEAN: I just finished a conversation with somebody where I suggested to them that I cause a lot of upset because I don't fit the role. Because I asked somebody in Halifax, somebody said to me, 'You don't look like an inspector'. And I said, 'Well, what does an inspector look like?' Because up to that point they had always been males and here was the lone female. And they said, 'Dark suit, white shirt, snappy tie and a black bag.' And I said, 'Well, what do you do. Pant suit, etc. I'm not going any further than that.

KAREN: But I find that what you are saying is very true because I have had people come into the school and have said to me, 'Could I see the principal' or 'Could you direct me to the principal'. And there is an immediate reaction when I say, 'Well, I am the principal' in some instances because they are not prepared for that.

JEAN: I had a call, my secretary is gone on a week's vacation, so I had a call and I answered it and I said, 'Department of Education' and they said, 'I would like to speak to Mrs. ...' and I said, 'Speaking' and the person on the other end knew that, oh my God, if that is not a humbling experience, to answer your own phone. I said, 'Not in my instance it isn't.' As Basil knows it is part of the job. We are not digressing too much, are we?

BASIL: No, because I wrote down the word 'complexity' and that is really what is coming out among the three of you, really the complex issue that a human relationship is and yet the research that has been done would leave one to think that it is just a very simple matter of carrying out these steps or having these skills and you can do it.

****

BASIL: I really did want to start by just kind of reviewing the things that I found especially pertinent in each interview. So I will deal with Karen first. And as you probably know, have always been impressed with Karen's school and there are a whole lot of reasons why I chose Karen for the study, but Karen described something that I thought was really important and maybe today we could hear more about that. That there has to be a creative force in the school to keep it alive and vital. And then she went along to talk about underlying the school is the structure of friendship and of family. And the thing that really struck me, I thought that was a very important statement to make because invariably the definitions of consulting and all the latest theories of consulting still talk about consulting as a relationship of workers and very rarely, although there are indications of a direction toward friendship and there are phrases like collaboration and open dialogue and so on, but no one really has described consulting, at least from my review of the literature in terms of the relationship of friends. And that really

BASIL: (Con'd) came through throughout your interview. That in your school, your relationship with your teachers very much depends upon, it is much deeper than a relationship of workers. You said we can laugh together, we can cry together, we can celebrate together. There is openness, there is honesty, there is things that you wouldn't associate with typical working relationship. That is one thing that really struck me. Karen said, 'Fundamental to the success of relationship with my teachers is the ability to be friends as well as workers.'

****

KAREN: I had grown up in this school. I had attended this same school and this sense of family was there I think because there was always a small staff and it may be much easier to maintain that type of relationship with a small staff when you have 15-20 members, than it is to maintain when you have 35-40. Because I think it gives a lot of people an opportunity in a larger staff to be on the fringe of the things, whereas when you are smaller and you are working in closer unity, you can't escape from the everyday relationships and from all of the goings on that occur over and over during a period of time.

JEAN: But now, for that to be valid, here goes the critic again, I would have to know what you mean by a definition of family. Family to me is closer than that. That is my definition of family. A consultant that consults with a larger number could never physically possibly reach that depth of family. You only achieve that in rare occassions. I don't know about you Marge, but I know I couldn't develop that type of relationship because when you deal with 1500 square miles.

KAREN: Well, that is why I say it is unique to the small school.

JEAN: But does that necessarily make it successful?

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KAREN: There has been that openness and a sharing that I have found that certainly helps with the school situation and that is why it has to me, the concept that I see there is of a family situation because of the sharing that goes on, the sharing of responsibility and the fact that they are willing to work together, because I have gone into the schools and I can always tell when I go into the school whether that sharing exists or whether there is good open communication or not. And I have been at schools where there isn't any communication that you wouldn't knock at the other person's door and go in and start to talk about what that person is doing. Sometimes that person wouldn't want to share what they are doing and so on, but that isn't the problem in the school where I am. And what I noticed about when you stand back from it and observe it as an onlooker I have noticed that every new person that comes in after awhile fits into that cog and becomes a part of the whole. That there isn't somebody left out here. That they are picked up by the group and they are accepted by the group. Everybody looks at them as worthwhile and after awhile they are fitting right in as if they had been there as long as some of the older people.

MARGE: Karen, I think I'm hearing where you are coming from but I think I agree also with Jean. I think that my idea of a family conjures up a lot more energy invested in a small unit. I think probably, as I hear you speaking, I would say you would have a lot of characteristics that would belong to a family, like a family, but definitely not a family, I wouldn't think it a family situation. I don't know any working situation where I would say that I had that that would take as much energy as the investment of energy in the single family. From that point of view I would say that you have got a lot of characteristics and I think in any kind of group situation I would say a lot of the classes that I have had would have had a lot of the things that you are talking about, late comers and people fitting in and everything. I would say it was like a family too, but definitely not a family.

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JEAN: You know the part that bothers me, Karen and being the open person that I am I think that I'll tell you this. I wouldn't fit in there because being the very individualistic person that I am the fact that I wouldn't fit into the molds would cause big problems. And how uncomfortable could they make it for a stranger?

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JEAN: I buy the idea that if you want to have growth, you have got to have not dissatisfaction, but you must have a dissenting voice of some sort of acts like a conscience with the others and if they are in the comfortable pew, then I question the growth. I'd question the validity of what somebody would call growth.

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BASIL: The message that is coming through to me though is the necessity of tension and of stress. We tend to think of overcoming stress and eliminating it.

KAREN: But you can use it.

JEAN: It is the challenge that leaps up and grabs you by the nose when somebody disagrees with you immediately it acts as, 'Oh my God, I'm not as correct as I thought I was.' And I am sure in your classes, it was the person that sort of, not disagreed with you totally, but put you on your metal when they offered you suggestions or made suggestions that possibly didn't quite fit in with what you were saying. Made her sharper as a teacher, I'm sure it has to. And I think it makes the person that is trying to help another examine all possible avenues. You can never exhaust them all. But that is subconscious most of the time. You are not even aware that you are doing that, but it is a factor.

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KAREN: So it was one of the most rewarding experiences I've had.

MARGE: Your experience of the teacher taking over was very similar to an experience I had several times with groups of teachers in class where you set out and everydoby sets out their agenda, etc., and you make them take on the responsibility of ferretting out what they need to find out in a course and then before you know it they take over little by little, because they are filling in the gaps that they themselves need in regard to the topics of the course.

BASIL: I'm reminded again, as I read your interview last night I was struck again by the powerful illustration of the very thing you are talking about, of teachers taking over, the teacher from Guyana last year. I underlined a word last night that I'd like to ask Marge more about today. Marge used the phrase 'coming alive ... she blossomed'. This was the teacher, you will recall who had been with this group of teachers for three years I gather, but was virtually an unknown entity, wasn't she.

MARGE: Well not with this same group of teachers, but she had taken courses with them off and on because most of these were out in the field teachers who had come in for the spring session, and so she had taken up to three courses with some of the people in the class and they just didn't know her. She didn't open her mouth.

BASIL: But then suddenly something happened. And my question is what really is this blossoming thing because it seems to be so crucial to a lot of the experiences that you have had.

MARGE: Well I feel that it goes right back to giving people enough support to feel that they are confident, they can be confident in themselves to do something and then to sort of quietly stand by them until they really come out of themselves. It is as simple as that, Basil. It isn't a very complex kind of thing. You have to get right to the heart of the person and they have to feel that they have got something to give. And whatever way you do that, you might do that with your teachers, you could do it with your principal, it is just a matter of selling them on the idea that they have got something and then they surprise themselves. I have never seen it fail, when you touch them and just give them that support, once they start opening up you can't quiet them down. They just really go in high gear and really enjoying it and you can tell that. It shows in everything about them, in their smiling face. She was just so full of jokes, and a very different personality than the little person that I saw, and she always stays in the same place and everything. From then on, boy, she bunny-hopped around and interacted with people, and well, I'm o.k. too.

BASIL: You used that word 'touching' very often. One of the things that really surprised me about these interviews was how frequently that very word came up. When you talk about touching base, you used the phrase touching, and Jean and Lillian. It didn't come up with Dave. When you were asking me about what is the impact of four women, and if I had four men would it be different, and I'm sure it would be.

JEAN: I would be put out of the room, I could start telling you what it would be.

BASIL: But good male consultants are hard to find.

JEAN: You want to believe it.

BASIL: In fact I would say they are impossible to find.

MARGE: Why?

BASIL: Why? Do you really want my honest opinion? And I have got a very colorful statement to make. But I really find that women have contributed much more than men to the pursuit of basic human qualities.

JEAN: It isn't their fault. Here I go defending the men again. It is almost like a mothering instinct that women have and that men don't. That we can almost by, they talk about intuition and it is true, we can intuitively spot danger. It almost has to hit the man in the head before he realizes, oh! oh!, I've gone over the brink. But a woman can almost, I don't know if we act as sensibly or whatever, but a man sort of runs head on when it is relationships. And they can be fooled, but you hit it on the head. And I don't wish to go into it any further because I wish to have a job.

BASIL: And yet the majority of the senior consultative people are men.

JEAN: Yes, and the man who was responsible for me coming out of the classroom in 1974, who said to me, 'Jean, the female point of view is absent in education in the province of Nova Scotia.' He could see that it was not there. And I mean, I feel that they have really listened to me over the last three years. I really do. You can really get them to listen. I don't know why, but I can.

MARGE: I find that when I'm in a room with them, the men sit down and really listened and it was a very different orientation for a program than probably what some of the men might do, just a different orientation. I find a lot of men that I consult with, and this is the absolute truth, I bet I can count on one hand the number of men who have been co-participant, in any kind of consulting. Well, look at my experience in the last year. I went with simple ideas, simple gleaning about something that was happening that I saw here and it involved Continuing Education. I simply

MARGE: (Con'd) went to talk about it and I got one of the meanest lectures you'll ever, ever hear, always tracking down. I blossom totally if somebody will give me a responsibility and say, 'You make your own mistakes, Marge.' And boy if you have one iota of an idea that they haven't had, then they want to show you.

KAREN: That's right, they feel threatened.

MARGE: I feel sorry for them. I came away from that office feeling really pittifully sorry for that person. He missed the whole point.

KAREN: He just felt immediately threatened, and here was somebody trying to undermine.

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BASIL: But since we are talking about that, I want to ask you, and this is really the question there on your participation in this project, what were your thoughts when you first read this and you started to read for the first time about other people's experiences. Was there a resonance there with your own or did you say, 'My God, where is this person coming from?' Can you recall what was going through your mind as you first read this little booklet.

MARGE: I really felt very close to everyone, and I felt that I have an experience like Karen. I have an experience like Jean. I have an experience like Lillian, I have an experience like Dave. And I wanted to tell more stories because I have very vivid ones like Jean's, like confrontations like holding up the mirror and saying this is what it is. That was my first reaction when I perused very quickly the first run through. And I thought, well, gosh, I've heard of this before. I have been through that before in different ways. I probably would have handled some of the things in a different way, but at least we have some sort of semblance. There are a lot of likenesses, I felt.

JEAN: The mere fact though that when you went through them like that and you say to yourself, 'How come', we are unique and you have had them yourself, 'How come you handled them so differently?' But it is because we are different and we only work with what works best for us. And then again, I began looking at mine and I was thinking the difference in the language and I began to recall how relaxed I was with you the day you were recording all of this and I never even gave it a thought. So he has it just as I said it.

BASIL: Well, I'm not supposed to distort it you know, so when you say 'F' I put it in.

JEAN: And I was looking at it and I was thinking, you can't put that in, you just can't. But then I thought you can quote me, you can name me, you can do whatever you want. It doesn't bother me in the least. I'm only joking when I say call me this or call me that. Because if you can't stand by what you have here then it has no validity. That is the way I feel anyway.

MARGE: There is kind of a nice consistency in each section, isn't there? I bet if you didn't have the names there, I would have been able to pick out the different sections.

KAREN: I was conscious of the kinship that you felt with the people and I was so interested to read of everybody else's experiences and I could identify with a lot of those things, and I was amazed at how everybody approached these situations. And I don't know if I could have done that. I was really amused by your forthrightness and so on. Because as I say, I am one that ponders and wonders and then will think about it for two or three days and then say, 'Well, I think this is the best way to do this sort of thing.' And I think that our uniqueness...

JEAN: And that is reflected in my job. You see, I have to make snap decisions, just like that. Sometimes now I can avoid them, but many times I can't and I have always found that unless I tell the truth it comes back up an albatross around my neck. So when I am doing, even in this job, if I know that it is against government policy to let classes out for parent-teacher meetings, there is no way I am going to say to a superintendent, 'Look, you go ahead.' No way. I have seven superintendents and I deal with each one of them identical. What I allow for one I allow for another.

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BASIL: Lillian, could you describe your initial response in reading this.

LILLIAN: I think initially I was just amazed at the wonderful way these other three handled their problems. Isn't that grand, I wouldn't do things like that. And here I was looking at my two miserable experiences with that gentleman in question. At first I was, but I wasn't furprised because I thought the way you handled

LILLIAN: (Con'd) those things fitted your personalities. I could see you doing that kind of thing. And I was impressed by it, and I thought how human they are. How aware of the humanity of the persons with whom you were dealing. Even in that situation where that teacher was really upset for an hour or so. That kind of thing. And I am hoping that we will have a lot more administrators like you. That really was what I thought, and wishing that we had more. That was my first reaction.

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BASIL: On reading it a little earlier again this morning, I find gaps. And one of them is the whole, very abbreviated section there on authentic dialogue. And I really think that I have got to hear you say more.

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BASIL: As I look through the interviews I see that each one of you has really made quite an important comment, but each has been abbreviated. For example, Dave talked about, and I think it is he that I quoted there in that section, where he talked about his experience with the tutor in England and he says it is just the antithesis of a technical, mechanical encounter, where someone presents an idea and somebody else receives it. So he talked about dialogue in that context. Lillian talked about the, what I think is the effective dimension of dialogue, the expression of feelings as being absolutely essential in dialogue, that part of us then is unique. Jean, you talked about mutual trust. And at one point you talked about eyeball-to-eyeball confrontation. And Karen talked about the mutual openness to learning, in dialogue your faith in yourself is restored. Marge, you said several things in your interview there, mutual sharing and flowing of insights. Being on the same wavelength, and then moving forward with a feeling of high expectation. So all of you have given me little snippets of this and I guess it is because it is maybe so elusive, it is my fault that I haven't pushed you further on these things.

JEAN: No, it is his fault and I'll tell you why. In his kindness he's let us verbalize and we verbalize to whatever we felt very good with and you should have pinpointed us on that if you wanted us to be a little bit more articulate.

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KAREN: Real dialogue, I find, doesn't begin until you take that issue out in the open and you both feel free to really talk about it, whether it is going to have implications for either or both of you that may be hurting.

JEAN: But with yourself, you want a critique of the interviews in terms of dialogue. I didn't have a dialogue with you when you were doing this.

BASIL: Why?

JEAN: Because it was my dissertation. You sort of let me go and I went. It was only towards the end that you sort of started giving me a little framework and you told me what you wanted and you let me go and then you gave a few little guidelines and that was it. So that is why I say it's your fault.

BASIL: It is interesting that you would make that comment. 'What is the essence of dialogue?' is a really fundamental question of this whole study.

JEAN: Because I didn't dialogue with you, I dialogued with myself because you wanted recall and recapture. Right?

KAREN: And a personal viewpoint.

JEAN: And there was no way I could dialogue with you on that. I had a dialogue in there.

MARGE: It was mostly reflection.

JEAN: But it was great though because when I'd make statements after writing things to you and I think I floored you with all the things I wrote and then when you verbalized it it sounds different.

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JEAN: That's the way I feel about looking insight and what makes you.

MARGE: That is a little bit how I feel about true dialogue. You reflecting back on that, you have all the feelings, you can almost relive every bit of it. And I think when there is true dialogue that meets a problem, identifies it, works it through and there is a freeing, every time you think of that moment you are free that much more. Every time you think of Lillian teaching you and the way she taught there is something of a 'meta-content' about that kind of dialogue or that

MARGE: (Con'd) or that kind of interpersonal relationship that can be relived over and over again. And I think that is the heart and the essence of true dialogue. That it can be relived over and over again. It can enter our lives and feed us over and over again.

JEAN: So then you could examine from that point of view when you do have success with your consulting work, that that same process is working with the people that you work with.

MARGE: And it makes you sit back and think too, when you do the wrong things.

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